OF

EDUCATION.

Especially of

Young Gentlemen.

IN TWO PARTS.

The Second impression with additions.

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THE PREFACE.

IT is not the design of this Discourse to intrench upon any knowledg already dispos'd, and appropriated into Arts and Sciences, as they are at this time delivered; but only to propose such things to consideration and use, as, lying scattered and in common, are less cultivated and regarded. For this reason 'tis in vain to expect accurateness of method or stile; but the first part is almost wholly writ in manner of *Essaies*, the second of *Aphorismes*: the stiles most free, loose, and unscientifical.

The moſt uſeful knowledg is that, of a mans ſelf: and this depends upon that more univerſal conſideration of, *Quid homo poteſt*; naturally, and artificially: *i. e.* what abilities are in us originally, by the gift of God; and what attainable by our own induſtry. And both theſe in order to *Knowledg* or *Action*. To advance this diſcovery, it is hoped that theſe papers may contribute ſome hints and ſteps; whereby others may proceed to perfect the whole building. Which who ſhall effect, or but conſiderably promote, ſhall perform a ſervice as acceptable, as beneficial, to Mankind.

The perfecting of a young Man in *Sciences* and *ſpeculative Learning* is the buſineſs of ſo many Books and Perſons; that it ſeems ſuperfluous to engage in that part of Inſtruction. It was therefore thought more uſeful to furniſh ſome rules and principles

ciples of *Active life*; as being that, whereto Gentlemen seem more disposed both by their births, and general inclinations; and whereto also little assistance could be expected from our ordinary speculations. I have therefore rather chused to gather up disorderly, and bind together, such scattered counsels and notions, as have occurred either in observation, or in some *Italian Writers*, not ordinary amongst us. If any person shall hereby be any whit forwarded toward the attaining the great end of his Creation; 'tis all that is here aimed at. Almighty God give success according to the riches of his goodness. *Amen.*

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OF

OF

EDUCATION.

CHAP. I.

Neceſſary to Learning. 1. *Capacity.* 2. *Inſtruction.* 3. *Practice. The two laſt of which are comprehended in Education.*

1. THAT a man may attain perfection in any Art, Science, or Virtue, three things are requiſite.

1. *A natural ability, power, or capacity.* 2. *Art, or inſtruction.* 3. *Exerciſe and practiſe. Capacity* conſiſts 1. in *Fancy* or *Invention.* 2. *Memory.* And 3. *Judgment*, of which we ſhall ſpeak at large hereafter. And theſe in ſeveral perſons are very different. For granting, what ſome Philoſophers ſay, that they are *originally* equal in all men, as being the ſoul it ſelf; yet *in reality*, becauſe every ſoul comes into a body endued with various diſpoſitions; and the Organs, which the ſoul employeth, and are as neceſſary to the producing its operations as the ſoul it ſelf, are not in all equally well-diſpoſed, there ariſeth great *variety of capacities, and abilities:* God Almighty diſtributing theſe his *Gifts of Nature* to every one in what meaſure himſelf thinks fitteſt.

2. I know there are, who accuse the divine Providence, as more niggardly or sparing towards *men*, then other *Animals*; which *without teaching*, know not onely what is sufficient for their *subsistence*, but some things also, which men learn by *long imitation*: As, to go, to swim, to express their passions and thoughts. Yea and some manual arts, which are in us the *effects of Education*, are in beasts the *actions of sense, or instinct*. But truely this complaint is without reason. For if we think *Impotency* to be an *advantage*, and those creatures to be in the *best condition* who have *least to do*; it is true that beasts are happier than men, and vegetables than Animals. But if every thing be *made for action*, and the more *able it is to work*, the more *noble*; if *plus posse* follows & argues *nobilius & perfectius esse*; then is our condition infinitely the better; as not only having *more*, but *more various, more sublime, and more difficult* Operations. It is necessary for beasts to be born with haire, feathers, scales, or shels, because they had not the *ingeny* to make themselves *garments*; which, to their very great convenience, they might *alter according to the seasons*: nor had they the knowledge of *creating fire, building houses*, and the like. Nature furnished them with *beaks, claws, and horns*, because they could never arrive to find out a *stone*, to be *melted* and *framed* into *all sorts of instruments* and *utensils*. Their knowledge ariseth no higher then of what is *pleasant* or *painful*; they apprehend not *convenient*, or *inconvenient*; *just*, or *unjust*; *happy*, or *miserable*. God, as a Master of a family, gives the *servants* their *set salary*, and *employs them*; but his *Children* he *educates* and *instructs* to *command* and *dispose*, not *their own* onely, but even the faculties of *all the other*: therefore were beasts to live by *Nature*,

Nature, but man by *Art*. *Beasts* were to be perfect at first that they might be presently employed, *man* by *habits* of his own acquiring. For *beasts*, besides their sustentation in this present life, were to expect no other recompense; but *man* by his labour was to merit, and by wel-employing his abilities to inherit a *reward*, and that *eternal*. He made indeed no creature, which he endowed not with *sufficient* abilities for the uses of their Creation: and most also with a power to *better* and *advance* them by assiduous practice; but the *end of all inferior Creatures* was comprehended in their *actions of life*, for the conserving, and propagating *that*: But man he created capable of a *supernatural employment*; of a life to be continued infinitely *beyond* and *above* this small moment; and of operations sublimer then providing for the belly. And therefore he adorned him with faculties accordingly; an ability to *discern* betwixt *good* and *bad*, *virtue* and *vice*; *reflection* upon his *own actions*; an understanding capable to *know* and *comprehend* the *whole World*; and more then that also, *to be present* to all *past*, and *future*, as well as *present things*; to multiply a *small inconsiderable* proposition to *infinity*; and to *know him* who *exceedeth all knowledg*.

3. NOR are these faculties even *in infants* (tho imperfect) altogether *obscure*. For as soon as they have strength (with which beasts are born) they do more then *beasts*; they exert greater testimonies of Natures bounty, framing in themselves *human actions*, whereas beasts work only according to their *own kind*. For even the nobler faculties shew themselves betimes; *Fancy* in *imitation of others*; *Memory* in re-

taining what is imitated; and *Judgment* in *selecting* certain actions, and parts of actions for their imitation, which are the principles and manner of all learning. I deny not, but sometimes there is such *an impotency, or defect* in the Organs (which also I doubt not most frequently, if not always, to be a disease, and often curable by a discreet Physician) as renders the subjects, according to the degrees of the indisposition, *unfit* or *uncapable* of any Instruction; and that all labour bestowed upon them is lost: or at least so unapt are they, as it is not *tanti* to employ so much industry as is requisite to render them, *indifferently*, like other men. Neither is this exact *difference of capacities* always (in childhood especially) so *easily discerned*, as it may be with *conversation* and *tryal*. Let the *Educator* therefore think himself to be but as a *Midwife*, who cannot bring forth a child, where there is none; but where there is, can assist the birth, though the mother be sickly, and the child infirm. And *as* it is loss of labour to *sow* where there is *no soil*; and *as* where the parts are meaner, the greater measure of cultivating by Instruction and practice is requisite; by which even mean parts may be bettered: *So* where there is a greater measure of parts, *less institution* and *exercise* will advance in them a *greater harvest*, and *great industry* will raise them to *admiration*. Of these several *degrees*, it is diligently to be considered, that some have a *bare capacity*, sufficient to be instructed, moving only as they are drawn; who, like *Bottles*, render no more then is just put into them. Others have a *great inclination* to knowledg, running, when once set in the way, either to any, or some one science in particular; and having the grounds and principles given, they are able to

raise

raiſe Concluſions, gather *Corollaries*; and having the *foundation* laid, *build* up the reſt themſelves. Others (though few) are as *automata*, αὐτοδίδακτοι, their *own Maſters*; and have a *genius*, or ſomewhat extraordinary, to aſſiſt them. Which who ſo have, and withal a probity of affection, and willingnes to take pains, they ſeem ſet out by God himſelf richly fraught for his glory, and the good of Mankind. It is alſo to be obſerved, that, where there is a *great indiſpoſition to one ſtudy*, (as many times there is, ſome being by nature more *inventive*, others more *retentive*; ſome very *active*, others *ſlow*, &c.) it is ſeldome worth the labour to ſtrive to introduce the *contrary to ſuch inclination*. *Amended* and *bettered* ſuch perſons may be, but *totally cured* they rarely are; and in their own way they may proſper excellently with leſs pains. I ſpeak not here of inclination to virtue or vice; for there is no man ſo diſpoſed, but he may be virtuous if he pleaſe, as ſhall be ſhewed hereafter. This of Capacities.

4. BUT the beſt *Capacity*, without *Inſtruction* by precepts and examples, to which are ſubſervient *exhortations*, *admonitions*, *threatnings*, *corrections*, &c. is ready to ſpend it ſelf upon *low*, *mean*, and many times *vicious* employments: as the *beſt ground*, except tilled and ſowed with profitable ſeed, produceth only *ranker weeds*. *Satis norunt prudentes* (ſaith *Paſch. in vitâ Pybrach*) *virtutis & vitiorum ſemina cum naſcendi origine copulata, vi educationis, in alteram partem neceſſario emicare: adeo ut bonum eſſe, non à naturâ datum, ſed arte ſit quæſitum; ac proinde bene inſtitui ſit efficacius, quam feliciter naſci.* His meaning is; That *parts* are *indifferent* of themſelves to

produce good or evil; and *great parts* (as *Themiſtocles* was told by his Maſter, *fili, tu nihil mediocre eris, ſed vel magnum patriæ lumen, vel magna peſtis*) are fitted for *great*, whether *good* or *bad*, undertakings; *great errors* and *wickedneſſes* proceeding only from *great Wits*. *Education* and Diſcipline form our *manners*; and that only every one *knows* which he is *taught*. The faculties of the ſoul can work of themſelves; but as not except upon an external object; ſo neither to the *utmoſt of their power*, without *imitation*; nor in the *beſt*, i. e. the right and true *manner*, but by inſtruction. We are *born* with hands, feet, and tongue; and have *by nature power* to write, dance, and ſpeak; yet none of theſe can we do, except aſſiſted, ſuſtained, and formed by either thoſe, whom we *ſee ſo to employ* the ſame members; or by thoſe by whom we are, as ſoon as ſtrength permits, *taught* and *moulded* into *ſuch habits*. So all men are *born* with *reaſon*, but have not the *uſe* of it at firſt. And when we begin to ſerve our ſelves of it, it is ſo weakly, that we are eaſily overcome by *ſenſe*, which till then hath guided us. And, if at this *dangerous conjuncture* we be not aſſiſted, 'tis much to be feared our *reaſon* will be but of ſmall uſe to us: eſpecially ſince we find great ſtore of *tracks* and encouragements in the broad *way of pleaſure*; and therefore ſhall be unwilling to leave it for the narrow, rough, and *unbeaten routtes* of *Induſtry* and *labour*. It is true, that perſons of *very great parts* can, out of their *own obſervation*, (for ſo all Sciences at firſt began) or when they arrive at years of diſcretion by the *help of books*, (that is, other mens experience) advance *without a Teacher* to a conſiderable perfection. As *Lucullus* is ſaid to have come into *Aſia* an *excellent General*, who departed

parted from Rome an *unexperienced Soldier*. The ſame is alſo ſtoried of the *Lord Deputy Montjoy*. Though, to confeſs the truth, theſe inſtances are not very rare: for (which ſeems ſtrangely abſurd) there is no Art, to obtain which leſs diligence is uſed, then this of *Soldierſhip*, though of the greateſt conſequence. But we had lately a perſon, who *without* any *experience* in *Navigation*, by reading and ſtudy, at the very *firſt eſſay of his Art*, happily and diſcreetly *commanded* a *Ship* to the *Eaſt-Indies*. Some commend only *practice*: Others think *reading* ſufficient; both to blame: joyned together they do beſt. *Reading* advanceth more, and ſooner then *practiſe* alone. A *Reader* is more univerſal, better for *many things*; more accurate and obſervant in his practiſe: A *Practiſers knowledge* is in a *shorter compaſs*, in ordinary caſes, and is longer before it come to perfection. *Reading* is *other mens experience*, which by meditation and practiſe becomes *our own*; but it makes us ſomewhat *too exact*, and to expect all things ſhould fall out according to *our Imaginations*; whereas the *World in fancy* is much different from that in *reality*; not clothed with thoſe particularities, and circumſtances, which are either parts of, or inſeparable from it. Though *reading* however be good, yet 'tis beſt with thoſe who have already had an *Inſtructer*; who can apply his precepts and advices to all accidents, ſupply defects, anſwer all doubts, retrench exceſſes, inculcate what is neglected, call to mind what is forgotten, and ſet his charge in the ſtraighteſt and neareſt way.

5. YET both *Capacity* and *Inſtruction* are effectles without *practiſe* and *exerciſe*; which conſiſts (according to the nature of the thing to be

learned) in *Meditation*, thinking, or contriving; *observing* others practises; and actually *trying* and working. *Precepts* serve very well for a guide; but advance not the guided, except himself follow them; they facilitate the beginning and progress, but the person himself must set to his own endeavour, if ever he intends to attain perfection. Never have I seen parts, how great soever, without industry and study to produce any good; much evil indeed I have known proceed from thence. Such persons may prove sometimes *plausible discoursers*, and of an *agreable conversation* in ordinary companies for a time, till their *Stock* be spent: but it is industry and exercise, that renders a man *knowing* and *solid*; that makes him not fear to be asked a question in what he professeth. And if *industry* be necessary *to great*, much more to *mean* parts; which it bettereth and advanceth to perfection and honour. And since to have great natural parts is not in *our power*, but we must be contented with those which God hath *given* us; we must set our rest upon our *labour* and *industry*, for correcting our bad, bettering our indifferent, and perfecting our good *inclinations*. And of this (the use and profit we make of our talents) must we give a severe account. Nothing *changeth* Nature, but another Nature, *Custome*; not force, not reward, not passion. Our *thoughts* are according to our *inclinations*, our *discours* and *speeches* according to what we *have learned*, but our *Actions* according to what we have bin *accustomed*. How often do we see men promise, vow, engage, yea and resolve to change *v. g.* an ill habit, and yet continue to do as they did before? How many see we daily who began well, and, as long as they took pains, profited exceedingly; but when trusting

ſting to the goodneſs of their parts, and that ſmall ſtock of knowledge laid in before, not improving it further, but giving themſelves liberty of mirth and pleaſure, have not only *not profited*, but *bankerupted* alſo, and loſt their *principal*? Beſides, induſtry and exerciſe of themſelves *render* us thinking, vigilant, attentive, provident for all caſes, and accidents; *lay up* a treaſury againſt all events; *prevent* ſurprizes; and *make* us familiar, and ready to all that may happen. But by idleneſs, and pleaſures, the *ſpirit* is *relaxed*, the *underſtanding unbended*, the *fancy over-grown with ruſt* and rubbish, and the *memory perished*.

6. THESE two laſt (*Inſtruction*, and *Practiſe*) are comprehended in *Education*. There is but *one way and manner of learning*, be the ſubject what ever it will. In *manual Arts* the Maſter firſt *ſheweth* his Apprentice what he is to do; next *works* it himſelf in his preſence, and *gives* him rules, and then *ſets him to work*. The ſame is the way of breeding a *Gentleman*, or a *Scholar*. The Educator preſcribeth his *end*; gives him *rules* and *precepts*; preſents him *examples* and *patterns*; and then *ſets him to act* according to what was before taught him. And if the Educated apply himſelf ſeriouſly to meditate, contrive, obſerve his copy, and be content to be admonished and corrected when faulty, he will, no doubt, arrive to the intended perfection; which is to *perform his duty with eaſe, readineſs, and delight*; *i. e.* to advance his *Art* into another *Nature*. For in this *Art* equals *Nature*, that is, as she, works without deliberation, and is indiſpoſed to the contrary; as a good *Muſicians* hand conſulteth not what ſtring to touch, but runs to it as readily, as *Nature* doth to the proper

muſcle, when she would move a finger. Only in this they differ, that *Nature* God hath given us, *Art* is of our own acquiſition; *Nature* is *perfect* at the firſt moment, *Art* is not *obtained* without ſtudy and induſtry. And the *earlier* we begin, the *better* it is. For should we ſuffer young-men, as they ſay of *Hercules*, to chuſe virtue or vice, labour or pleaſure, when they come to *years of Diſcretion*; and in the interim let them ſpend their *youth in the vanities, and follies*, that age ſuggeſts to them; is not this that wherein the Devil tempted our firſt Parents, preſenting them the excellency of the knowledge of *good and evil*? whereas it had bin much better to have known *good* only, and left *evil* to have been underſtood by the examples of ſuch, as would not conſider. But into what *hazzards* are theſe uninſtructed perſons caſt, should it pleaſe God to *cut them of* in their youth? Is it not, as if they ſaid; let them habituate themſelves in *vanity*, *idlenes* and *folly*, that they may afterwards judg better of *virtue*, *i. e.* of that whereof they have no experience? How can they *chuſe* good, ſince they *know not* what it is? and every one muſt follow and embrace what he knows. Shall we let them firſt *vent their malice*? but by practiſe *it increaſeth*: let them *defer their choice* till they may make it with *Diſcretion*? but without *teaching* they will *never come to Diſcretion*. For every *habit*, eſpecially when according to a *natural inclination* (as theſe are by reaſon of the remainder of that evil, left in us for our exerciſe) *hurries* them *violently*, and at length *irreſiſtably* alſo. At beſt; ſuppoſe a child should eſcape accidentally, *i. e.* by the care of parents, or his own naturally good diſpoſition, this rock; yet thoſe, who *ſtart late*, are ſo *far behind*,

behind, that when they should be *ready for employment*, they are *learning the principles* of it, and are ſurpriz'd and at a gaze where to begin. The great inclination of Youth is to *pleaſures*; and that, either to *idlenes* and *ſleep*; whence proceed inconſideration, careleſnes, hatred of labour and thinking; or elſe to *eating*, *drinking*, or the *other luſts of the flesh*. And all theſe, indulged and accuſtomed, grow *ſtronger*, and at laſt *inextirpable*. For they end in habitual ſin, darknes of underſtanding, and extinguishing the light both of Gods ſpirit, and reaſon. *Virtutem* (ſaith *Paſc. vit. Pibr.*) *niſi in primæva germina, dum tenera ſint & mollia, inſtilletur, fruſtra in adultis requiras.* The reaſon why we ſee ſo many *old men fools*, is becauſe we ſee ſo many *young men unlearned*. Thoſe, who are employed in *Miſſions* for *converting Nations* to Chriſtianity, find little fruit in treating with *ancient men*. It is alſo neceſſary to get an habitude of virtue and knowledg in Youth, that in that Age, when our underſtanding fails us, wee may do nothing unbeſeeming us. But the force of *Education* is ſeen in nothing more, then that whole *Nations*, from age to age, continue in the very ſame cuſtomes and manners: and to change theſe, eſpecially to the better, is a difficulty even beyond imagination. Thoſe, who are brought up *in Wars*, are active, reſtles, violent, ungovernable but by force; brought up *in peace*, lazy, unexperienced; *in trade*, ſubtil, intereſſed, covetous; *amongſt poor men*, mean-ſpirited; *amongſt idle perſons*, good for nothing. Again, were there a *City* conſiſting of *Subjects without Education*, what a *confuſion* would it be? without obedience, without breaking their own humors and paſſions, every one fol-

following his own lusts, without regarding any other, without discretion, civility, even without humanity it self. Tis good *Education of Youth*, that makes *virtuous men* and *obedient Subjects*; that fills the *Court* with *wise Councellers*, and the *Common-wealth* with *good Patriots*. Even *Trees*, if *not cultivated* when young, change their nature into *wildnes*; and *Beasts* grow fierce and resty if not tamed and broken in youth. Nature is bettered, and made useful by Education; and what our industry produceth in us contrary to Nature, is stronger, and converts Nature into it self. To *neglect instructions* is to *want other mens experience*, and to begin again at the very foundation of every Art, or Science; which being by little and little advanced, and not yet perfected; he much hinders himself, that takes not advantage of the height they are already arrived to. And *not to exercise* parts is *to loose them*; and *not to use them to the best*, is to *debase* and vilify them. For they, whose spirit suffers them not to be *idle*, and yet are not instructed to the *best advantage*, fall upon *trifles*, turning, watchmaking, hunting, or worse. One I have read of brought to *Alexander*, who by many years practise, had obtained the dexterity of throwing a small seed through a needles eye. The King for a just reward gave him a sack full of those Seeds. But *Math. Huniades the Warlike King of Hungary*, was more severe with him, that brought him a wooden Coat of male, wherein was not one ring wanting, a work of fifteen years; for he commanded him to prison for fifteen yeares more, to expiate for so much time and parts spent in so fruitles an employment.

CHAP.

CHAP. II.

Of the Duty of Parents in educating their Children.

I desire *Parents* would seriously consider, that *Education of their Children is not left to their pleasure*, but a *duty* imposed on them. *God*, the great Father of us all, *deposited* the Children in the Fathers *charge*, and provided by his Laws, and threatnings, they should be reverenced and obeyed by them. They are part of your selves, and what you do for them is indeed for your selves. You expect honour by them at *all times*, & may sometime also stand in *need* of their *help*. 'Tis what you either have *enjoyed* from *your Parents*, or *lament your loss* by their neglect. You have brought forth Children into this *World of misery* and *trouble*, and will you so leave them? Will you not assist them in passing through it as well as they can? It is but reasonable they should by a speedy death *be taken away* from the future evil, if you refuse to *fortify them against it*. You *provide* them *estates*; to what purpose, if you also *procure* them *not parts* to use them? By that you appear to be their provident *Parents*, but by this you are paralleled to their *good Angels*, in taking care and watching over them.

But I will speak no more of this: for though there be some inhuman and *irrational Parents*, that desire their Children should be like themselves; that think their own honour and respect eclipsed if their Sons be wiser, or worthier then they;

they; and are contented their Children be wicked, leaſt their own actions be shamed: ſome alſo who for covetouſnes, neglect, or ignorance, will not beſtow good Education upon them; yet there are ſo few of this ſort, and their error ſo manifeſt, that it needs no further diſcovery.

ANOTHER and not inferior *error of Parents* there is, that out of I know not what *tendernes*, they are unwilling their Children should undergo ſuch *hardships* and *ſeverities* as a good Education doth require. Which is, as if the *mother* should not ſuffer her new-born *Infant* to be moleſted with the pain of *ſwathing*, and *binding*, till it grows better able to endure that torment. Many Parents are afraid, their Childrens *ſpirits*, *i. e.* their *obſtinacy* and *pride*, should be broken with due correction, and harsher chiding.

BUT the greateſt, and moſt general *error* of *Parents* is; that they deſire their Children to be more *plauſible*, then *knowing*; and to have a good *mine*, rather then a good *underſtanding*; or at leaſt, to have both together: to employ the ſame time to acquire ſerious *ſtudies*, and *à-la-modeneſs*; to ſtudy *gravity* and *levity*; *gallantry* and *Philoſophy* together. But (beſides what I ſaid before, if theſe come in competition, pleaſure will certainly carry the cauſe; both more time beſtowed and greater proficiency shall be made in that, then the other) it ſeems to me little leſs then impoſſible, that *two things ſo unlike*, if not contrary, should be *together attended* (one hour of pleaſure obliterating more, then three of ſtudy will imprint;) that two ſo differently

rently commanding *Maſters* should be *obeyed*. If the Soul can apply it ſelf to ſuch *diſſonant ſtudies*, why may not the eye alſo, at once, aime at two *oppoſite marks*? The *Gallants* chiefeſt ſtudy is to *ſpend* his time; the *other's* to *ſave* it: the *one* is for living in *pleaſure* and *mirth*; the *other*, in *labour* and *ſerioufnes*. The *one* for *adorning* and *trimming* himſelf, to viſit, game, play, &c. the *other* for *watchfulnes*, *induſtry*, *devotion*. In ſum, the *one* placeth his deſign to be conformable and acceptable to thoſe, who *underſtand leaſt*; to ſome ſuch ſilly Women and Ladies, from whom if you take vanity, nothing remains: the *other* ſtrives to approve himſelf to *God*, his *holy Angels*, the example of all *worthy and wiſe men* of *the paſt* and *preſent age*. Why are *rich clothes* but to be *ſhown*; *ſhown* to them, who beſt *underſtand* them? They beſt underſtand them who *mind nothing elſe*, who can judg of every punctilio of the mode, and can read a lecture upon a knot of ruban. Beſides *gallantry* is ridiculous, except accompanied with *formality* of *converſation*, *punctuality* in *dancing*, *viſiting*, *courting*; which inevitably engage them in loſs of time, folly, and averting the underſtanding from ſerious and uſeful thoughts. And this is as conſentaneous to reaſon, as experience; for the Soul is *fortified* by *introverſion* upon it ſelf, continual meditation, and reflecting upon its operations, faculties, and the objects therein reſerved: whereas all *ſenſual pleaſures call forth* the forces of the Soul to the outward parts and members of the body: whence proceeds that *continual combat*, ſo much ſpoken of both by Philoſophers and Divines, between ſenſe and reaſon, the body and the ſoul, wiſdome and pleaſure.

Me-

METHINKS therefore *Children* should be educated to all *severity* of labour, and virtue; and to this *outward politure*, by the bye only; to make *those* their *study and employment*, and to regard *these* so much as *not to be offensive* to those they converse withal. *Pleasure* and *recreation* indeed is so far necessary, as to keep up the strength and alacrity of the bodily forces, without which the Soul cannot work; But I speak not of these at this time, but of that which is esteemed *a part of busines*, and employment. *Cyrus* and *Darius*, great Captains and wise men, ruin'd their families and Monarchy, because they educated their Children after the *Median fashion*, *i.e.* amongst their Wives and Women; who never suffering them to want any thing, nor to be contradicted, their *delicacy* made them *slothful* and *languid*; the *slavery* and *flattery* of those about them rendred them *haughty* and *imperious*: so that they could neither *labour* with *cheerfulnes*, nor *command* without *arrogancy*: that made them *contemptible*, as *effeminate*; this *odious*, as *insolent*. I wish the Persians were the onely faulty in this matter. Whoever would educate a child to *folly* and *ruine*, must *give* him his own will; *not suffer* his humor to be contradicted; be careful that he *never* come in *danger* or hardship; that he be *above* labour and industry; and every days experience shews us, that *Fortuna*, *quem fovet*, *fatuum facit*.

BUT it is very considerable, contrary to the *Persians*, that many *great Princes* have brought up their Children to *industry* and *hardship*. *Eginhartus* saith of *Charles* the *Great*, *Liberos suos ita censuit instituendos*, *ut tam filii*, *quem nepotes*, *primo*

mo liberalibus ſtudiis (quibus & ipſe operam dabat) erudirentur. Tum filios, quamprimum ætas patiebatur, more Francorum equitare, armis ac venationibus exerceri fecit. Filias lanificio aſſueſcere, coloque ac fuſo, ne per otium torperent, operam impendere, atque ad omnem honeſtatem erudiri fecit. Auguſtus wore the clothes ſpun and made by his Wife, Daughter, and Grand-children, as *Suet.* informs us. *Monſieur de Rhodez* thus deſcribes the Education of *Henry the Great of France. His Grand-father would not permit him to be brought up with that delicatnes, ordinarily uſed to perſons of his quality; well knowing, that ſeldome lodgeth other then a mean and feeble ſpirit in an effeminate and tender body. Neither would he allow him rich habilements, and Childrens uſual trifles: nor to be flattered or treated like a Prince. Becauſe all theſe things are cauſers only of vanity, and rather raiſe pride in the hearts of Infants, then any ſentiments of true generoſity. But he commanded, he ſhould be habited, and educated like the other Children of that country; that he ſhould be accuſtomed to run, to leap, to climb the rocks and mountains; that by ſuch means he might be inured to labour, &c. His ordinary food alſo was courſe Bread, Beef, Cheeſe, and Garlick; and he often went bare-foot, and bare-headed.* The ſame care was taken by whole Nations, eſpecially ſuch as were of a *military* conſtitution. The *Lacedemonian* and other antient Nations Cuſtoms are to every one known. *Olaus Magnus* deſcribes the manner of the Education of the Nobility of the *Warlike* Nation of the *Goths*, l. 8. c. 4. *They were accuſtomed to endure beating and wounds, to change of heat into ſudden cold, to ſuffering of fire and froſt, to lying upon boards, courſe and uneaſy clothing, ſtrong, but ordi-*

ordinary food, violent and weariſome exerciſes according to every age; ſuch as riding, darting, ſhooting, wearing heavy arms, eſpecially helmets, sheilds, ſpears, boots and ſpurs, ſwimming on horſeback, and in armor. I ſhall not inſtance in any more for fear of ſeeming to much to upbraid the preſent delicacy.

2. THE *Duty of the Parents* therefore is firſt to *begin betimes*; for very frequently the blandiſhments of Nurſes, and the foolish, vain, or evil converſation of thoſe about them, leave ſuch impreſſions even upon their *Infancy*, as are difficultly defaced, even when the child arrives to diſcretion, and *maturity*. Beſides, the *Nurſes* form the ſpeech, the garbe, and much of the ſentiments of the child. *The ancient* Romans (*ſaith* Quintilian) *when a child was born, put him not out to an hired Nurſe, but brought him up in his Mothers chamber, under the eye of ſome grave and virtuous Matron, choſen out of the Neighbourhood, who was to have him continually in her preſence*; Coram quâ neque dicere fas erat quod turpe dictu, neque facere quod inhoneſtum factu videretur: Ac non ſtudia modo, ſed remiſſiones etiam, luſuſque puerorum ſanctâ quâdam gravitate ac verecundiâ temperabat, &c. And ſo conſiderable was the Education of Children thought to be, that, as he ſaith, *Cornelia* the mother of the *Gracchi*, *Aurelia*, the mother of *Auguſtus Cæſar*, were Governeſſes to great mens Children.

3. SECONDLY, though a diſcreet and careful Nurſe be provided, yet let not the Father remit his diligence to wean him betimes; nor permit *tenderneſs* to overcome his *judgment*, or his preſent falſe, the durable and perfect love; but

but hinder, as much as is possible, the *sowing* of evil seeds, and prevent the very first beginnings, and *sprowtings* of bad actions. There is indeed no man that seeth not the vast difference in Childrens *inclinations* to virtue or vice; how easy some are *advised*, how difficultly others *restrained*, even by correction. There remaining in every one somewhat of that *pravity* derived to us from our first Parents, inclining us as much, if not more, to evil, then to good; yet some more violently then others: which *inclinations*, though they render us not *guilty* (the sin being washed away by Baptisme) yet our *consenting* to them is *sin*, as our resisting them is virtue, and our fighting against and *overcoming* them, is the great *employment* of our life. And truely were it not for *evil examples* and *councells*, or at least for *want of good ones*, the victory would not be so difficult, as we commonly suppose, and find it; nor the difference of inclinations so manifest. For thus much must be acknowledged *to the glory of our Maker*; first that as every constitution hath a disposition to evil, so that very disposition is contrary to another evil, to which the indifferent would be more obnoxious; and Secondly, inclineth also to the neighbouring good; *every defect*, by the wise ordering of providence, *being ballanced with another advantage*; as proneness to *anger* prompts also to *activenes*, and hardiness to attempt difficulties; the *slow*, and phlegmatick, are also *perseverant* and constant in their resolutions; that which *disposeth to lust*, suggests also *persuasivenes*, plausibility, and cheerfulnes: *desire* produceth *Industry*, *fear* breeds *quiet* and cautiousnes. And by the way, let this be remem-

membred, that it is much easier to bend a natural misinclination to its neighbour virtue, then to its opposite: as an angry person is easilier perswaded to *activenes*, then *meeknes*; the *tenacious*, to *frugality*, rather then *bounty*; *obstinacy* to *constancy*, *fawningnes* to *complaisance*, and *ignorance* to *obedience*. So that any one becomes evil rather then good, is not so much the *fault* of his *constitution*, as the *perversnes* of *his will*; following the *suggestions of sense* rather then the *Dictates of reason*. 'Tis pleasure in Children, that recommends the evil, and warps them from the good: 'tis *inconsideration* and *folly* more then the *difficulty* or *unnaturalnes* of virtue. And if there be any such man, as without delight or interest, pursues bad rather then good, he wanteth either the reason, or desires common to all Mankind. Nor did wise Law-makers institute *reward and punishment* to constrain men *to doe against nature*; but to *equiponderate* the prejudices of pleasure and interest, *i. e.* to countenance reason against sensuality. I cannot forbare setting down a notable saying of *Quintilian* cap. ult. *Natura nos ad optimam mentem genuit, adeoque discere meliora volentibus promtum est; ut verè intuenti mirum sit illud magis, malos esse tam multos.* And Seneca, *Nihil est tam arduum & difficile, quod non humana mens vincat, & in familiaritatem producat assidua meditatio: nullique sunt tam feri & sui juris affectus, ut non disciplinâ domentur. Quodcunque sibi imperavit animus, obtinuit. Sanabilibus ægrotamus malis, ipsaque nos in rectum genitos natura, si emendari voluerimus, juvat.* Thus they out of the strength of their reason and experience: perhaps also they had learned so much from *Socrates*, who by his own example,

ple, shewed that even the worst dispositi-on was conquerable by reason. And this is to the shame of so many pretended Christians. But how would they have *glorified God*, had they known the advantage given us by *grace* and his *Holy Spirit*, always ready to assist our good endeavours? Though *Seneca* seems to have discerned some glimpse of that also. Ep. 41. *Sacer intra nos spiritus sedet, malorum bonorumque nostrorum observator & custos. Bonus vir sine Deo nemo est. An potest aliquis supra fortunam, nisi ab ipso, surgere? ille dat consilia erecta & magnifica. O pie Domine, O Salvator bone,* saith Salvian l. 7. *quantum per te efficiunt studia Disciplinæ, per quæ mutari possunt vitia Naturæ!* And speaking there of the Africans, he saith, *Adeo exclusa naturæ originalis sinceritas, ut aliam quodammodo in his naturam vitia fecerunt.* The sum is, Though all *Dispositions* be not *equally good*, yet the *worst* may, by the industry of the Educators, and Gods grace, never wanting till refused, be so *reformed* and bettered, as to be able to do God, his Prince, and family, honour and service. And the greatest frowardnes and worst inclinations, we find in Children, are *conquerable*; and when *actually overcome*, those very persons may *better succeed*, then the more *facile and complying*. Only as I said let them be taken betimes: and the rather, because it cannot be known but by experience, how any childs disposition may prove and shew it self. But if instead of *rectifying* his evil inclination, any one *indulge* it; and instead of *bridling incourage* it; he makes it his *Master*. Whence come those irregular and extravagant desires, and actions, which we see in many persons, of stealing, drinking, inconstancy, and the like.

4. My

4 MY third advice is, that *Parents* would have their Children (as much as they can) under their *own eye* and inſpection. By this they ſhall be preſerved from *evil companions*, imitation of bad Superiors, their councel, diſcours, and ſuch like; but more then all, from indiſcreet, impertinent, unmanaged *Servants*. For *Youth* not having the judgment to meaſure it ſelf from its own actions, knows it only by *reflection*, from others *relations*; and thinks it ſelf ſuch really as a fawning ſervant repreſents him: and ſervants who are uſually brought up in that *low condition*, and have their *thoughts* and *ſpeeches* ſuitable, cannot be fit companions to a *Gentleman*. But above all, the *example of the Father* is of greateſt force to educate a Son. *O te beatum Adoleſcentem* (Plin. lib. 8. ep. 13.) *qui eum potiſſimum imitandum habes, cui natura te ſimillimum eſſe voluit*. The Father's actions *authoriſe* the ſame in the Child; nor can the Father chaſtiſe him for what himſelf is guilty. Great care muſt the Father take therefore leaſt he give any bad example either of *intemperate anger* with ſervants, or of uſing any evil, obſcene, or *undecent words*; and to *be* ſuch as he deſireth his Son ſhould *repreſent* him. It concerns him alſo to *overlook* even his Governor and Educator, when he is of age to ſtand in need of one, both to keep him to his diligence, and create authority to his inſtruction. *Cato*, though he kept a Maſter expreſly for his Son in his own houſe, yet did himſelf always frequently teach him. So did *Auguſtus* his Grand-children *Caius* and *Lucius*. The great *Theodoſius* uſed frequently to ſit by *Arſenius*, whilſt he taught his Sons *Arcadius* and *Honorius*; to whom alſo he commanded

ed ſuch reſpect to be given by them, that ſurprizing them once ſitting, and *Arſenius* ſtanding, he took from them their *robes*; and not till after a long time and much intreaty reſtored them. And if the Father and Family be of *good example*, it ſeems to me beſt to educate him *at home*, and leave him in his *firſt bed*, till he have taken ſome root before he be *tranſplanted*. If the child be of a *ſoft*, or of an *haughty* diſpoſition, or the *family of evil examples*, 'tis better to ſend him *abroad* betimes. But generally, the beſt place of Education ſeems to be amongſt *companions* (as near as may be, his equals) at ſome diſtance *from home*; but whether he may repair every night, or very frequently. If this cannot be, then with companions in his *Fathers houſe*; for to teach one alone, beſides other inconveniences, is extreamly tedious both to Maſter and Scholar. For want of theſe opportunities the next is at a *public School*; but then great care is to be had that the *Family*, where he ſojourneth, be of good example. And much better would it be for him there to have a *Pedagogue* (which in thoſe Countrys, that abound with Clergy, is ſeldome omitted) *i. e.* one ſomewhat verſed in learning; who may continually attend the Child, ſee to his repetitions, and the performing his tasks & exerciſes, model his manners, and preſerve him from danger, and the like.

5. PARENTS alſo, *fourthly*, ought to guide them, as much as is poſſible, with *kindnes* and *affection*; *endeavoring to* convince and *perſwade* them of the excellency of labour, ſeriouſnes, learning, virtue, ſufferings, and the like; and even *denying*

nying what they think not fit to grant them with ſweetnes and love; and even *chaſtiſing* them with ſorrow, and for vices only, in things indifferent giving them liberty. In *bodily ſickneſſes* the patient is the firſt who deſireth the cure; but the *diſtempers of the mind* are to be diſcovered and perſwaded to the *Patient* by reaſon and good admonition. Neither muſt the Father *deſtine* his Child to ſuch an employment as himſelf thinks fitteſt to ſerve his other occaſions. Though moſt mens parts are capable of many employments, yet are many leſs diſpoſed to one then another; and ſo much, as it is not worth the time and labour many times (as is ſaid before) to endeavour the change of ſuch inclinations. Conſider therefore both his *diſpoſition*, and the nature of the *calling*, *i. e.* what faculties it chiefly employs: and whether thoſe faculties be moſt eminent in the ſubject; and ſo fit them together; and you ſhall not need to fear their correſponding to your care. However, if after all your endeavours they prove not to your deſire; as many times it happens: *murmur not* againſt God, who *permits them to miſcarry*; *either that* men may take notice, that all wel-doing is from his grace, not our wiſedome; *or that* your faith and patience may be tried, and your ſelf purged from all human and ſecular affections and intereſts; *or that* ſome faults in your ſelf may be punished in them.

CHAP.

CHAP. III.

Of the Educator.

1. THE Fathers greateſt diligence is ſeen in chuſing a good *Governor*, or *Director* of his Son. A good *Educator* therefore, whether one be to be choſen, or any one deſires to render himſelf ſuch, being *inſtead of a Father* to his charge, ought to be; Firſt, *religious*, virtuous, and grave, both *himſelf* and *family*; that he may give good example, and not need to fear that his *Scholar* reſemble him. He muſt therefore be ſure to live with *greater ſeverity* then he exacts of his charge. Then alſo may he hope by his *prayers* to obtain a bleſſing upon his endeavours; and (performing his duty as in the ſight of God) to give up his accounts cheerfully, and receive his reward from him.

2. PRUDENT, and diſcreet, as in all other things, ſo eſpecially in obſerving the Childs *diſpoſition*, and to know what it will produce. For many times the medicine is to be applied to the *diſeaſe*, not to the *ſymptome*. Not too *ſevere*, nor too *indulgent*; not too *auſtere*, leaſt he *affright*; nor too *familiar* leaſt he become *contemptible* to his charge. For *young men* underſtand not much the reaſon of his demeanor. He muſt *praiſe* without *flattery*, *chide* without *contumely*, and *correct* without *paſſion*; be *cheerful* without *levity*, *affable* without *fawning*, *grave* without *moroſity*, and *merry* without *folly*.

3. PATIENT, *humble*, and *meek*, to pass-by, dissemble, and bear with, many impertinencies, dulnesses, forgetfulnesses: *to endure* many affronts, contempts, passions, and sometimes very evil words. *Not to despond*, though success answer not his Industry; for Almighty God gives grace when he pleaseth, nor doth all *seed* immediatly *sprout*: however he shall be rewarded not according to the others proficiency, but his own industry and sincerity.

4. MASTER *of his tongue*, for that is his great and universal *instrument*. Besides, the speech of the Master *authoriseth* the Childs imitation. He must therefore religiously avoid, not only all wicked, profane, and obscene; but also all undecent, all passionate, all hyperbolical, superfluous, customary, vain, speeches; knowing that the greatest reverence is due to Children.

5. DILIGENT, making it his busines to assist and better his charge, to observe all his motions and speeches; for tho all cannot be amended at once, yet no defaulk is to pass unregarded; least that *connivance* authorize the *committing* it, and the frequent committing produce an *habit*. Yet let him not so trust to his own Industry, as not by continual prayer, to recommend his employment to the giver of success.

6. NOT *covetous*. Especially let him not fancy to himself the making advantage by insinuating into the *interest* of his charge, for that breeds *jealousies* at least: nor into his *affections*, for their gratitude is writ in sand, and their passions

passions change with new objects. Besides, after a while he will be look'd upon as impertinent, and exercising ridiculously an obsolete power. If, besides these qualifications, he have *experience of forreign parts*; if he understand *learning* and *sciences*; if *well-born*, of a *good presence*, and *address*, and *wear his clothes handsomely*, it will admit him into the respect of his charge, and facilitate the performance of his Duty.

7. IN all times, great care was taken for providing good *Educators*; for they said, it was better to *prevent* vices, then *punish* them. And in most States the *Magistrates* appointed them; nor was it lawful amongst many Nations for Parents to employ any others, or educate their Children, but in public. The *Canons* of most *Churches*, since Christianity, have charged that election upon the *Bishops*: and that with so much reason and prudence, that the contrary practice hath once, and is even now ready, to endanger the ruin of this Government. The *Ancient Persians* (despairing to find all requisite accomplishments in one) had usually four distinct persons to educate their Princes: one *supreme*, who had the general inspection over both Masters and Scholar; another *eminent for sanctity and virtue*, to teach him Religion, Honor and Justice: a third for *learning*, to principle him in knowledg and wisdome: and a *fourth* to *perfect him in his carriage*, *valour*, exercise of Armes and Chivalry. And, tho this be above the capacity and reach of most subjects; yet by this every one may see what is perfectest, toward which he may advance as his estate will bear. And let them be sure of this, that if they will

will have the beſt *Educators*, they muſt liberally *encourage* them; for worthy perſons will not labour without conſiderable rewards, both of means and reſpect. Beſides, the gratitude of Princes, and great Perſons to their Educators, invites others to fit themſelvs, and to undergo that laborious and hazardous employment. *Alexander* the Great built up *Stagyra* for *Ariſtotles* ſake, and ſpared *Lampſacus* for *Anaximenes's*. *Auguſtus* beſtowed great honours upon the perſon and Country of *Apollodorus*; and forgave the *Alexandrians*, to gratify *Areus* his Maſter in Philoſophy. Trajan dignified his Maſter Plutark with the Conſulship. Memorable is the piety of *M. Aurelius*, who made *Proculus* Proconſul; and took *Junius Ruſticus* with him in all his expeditions, adviſed with him of all his both publick and private buſineſſes, ſaluted him before the *Præfecti-Prætorio*, deſigned him to be ſecond time *Conſul*, and after his death obtained from the *Senate* publicly to erect a ſtatue to his memory. *Tantum autem honoris Magiſtris ſuis detulit, ut imagines eorum aureas in lario haberet, ac ſepulchra eorum aditu, hoſtiis, floribus ſemper honoraret*, ſaith *Capitolinus*. See the gratitude of *Gratianus* to his Educator *Auſonius* in his Epiſtle to him. *Carolus Magnus* exceedingly honoured *Alcuinus*; as did alſo *Theodorick Caſſiodorus*, making him his Counceller and Confident. So did *Otho* III. *Gerbertus*; for whoſe ſake, *& ut habeat Magiſter quid Principi noſtro Petro à parte ſui Diſcipuli offerat*, *Otho* gave to the Church, to be diſpoſed of by his Governour, eight *Comitatus*, or Counties, *Peſaurum*, *Fanum*, *&c. Will. Rufus* made *Lanfranc* Archbiſhop of *Canterbury*. *Laur. Medices* greatly enriched

riched *Joh. Argyropilus*, and *Marſilius Ficinus* his Educators. And truely it ſeems to me, that one of the greateſt *advantages of wealth* is, that thereby may be procured better *Education*, then thoſe can have, who are not able to requite a worthy perſon.

CHAP. IV.

Of the Educated.

THE Educator cannot perform his Duty, unleſs he know the aime and ſcope of his employment, *i. e.* unleſs he conſider diligently, what a one the *Educated* ought to be framed by him.

1. FIRST then we ſuppoſe, that *no man cometh into this World either to be idle, or follow and enjoy only his own pleaſure and humour*; but to be ſerviceable to his *Maker*: who (acting as a rational agent) maketh nothing for *our*, but *him*, ſelf; and out of his infinite favour to us, is pleaſed to honour us ſo much, as both that ſome way we may do him ſervice, and thereby alſo in the higheſt manner advantage our ſelves, by advancing his Kingdome and intereſt, *i. e.* by *doing good* (for God is the univerſal good) both to our ſelves and others. There is no exception even of the greateſt Prince from that general burden laid upon us by God himſelf: *In ſudore vultûs tui veſceris pane tuo. i. e.* Every man is

to have some *laborious employment*, either of body or mind, which is to be his *calling*, and of which he is to render a strict and severe *account*. Solomons Princes eats not the bread of Idlenes. S. Paul laboured. Our Lords whole life was divided in *labores* and *dolores*. The greatest Prince is obliged to the greatest observance; and some have accounted themselves but as the General Ministers or Stewards of their Subjects. The *High Priest* among the *Jews* had, and the *Grand Seignior* at this time hath a trade, at which (as I am informed) he is to labour every day; which is for no other intent but to mind him of this general obligation. And good reason this is; for there cannot be imagined such a difference amongst men, all of the same kind, made all of one mass, having the same entrance into, and exit out of this life; that some should be born for *pleasure* only, others for *labour*; some for *themselves* only, others for the *sustentation* of them in their Idlenes.

2. THE *greater means* and opportunities any one hath of glorifying God, the *greater Duty* and *obligation* lieth upon him. The reason is plain; it is God that bestows all good things; who being no respecter of persons, gives to every man to profit others. And the more he (as the Husband-man) *sows*, the more he expects to *reap*; more from him that had *five Talents*, then from him that had but *two*.

3. WHATEVER a man enjoys, enabling him to glorify God, and to do good to himself, or others, is *a Talent*. As strength, health, parts, &c. Also whatever gives him greater *Authority*,

as

as riches, and honors, or reputation; the two foundations of *Nobility*; which rendring them eminent and conſpicuous above other men, ſets them alſo, at leaſt, as lights and examples to be followed by their Inferiors.

4. PERSONS *of quality*, therefore, beſides the obligation of private *perſons*, have others alſo particular and peculiar to their condition. Firſt, *as rich men*, they are to make all the advantage they can for bettering themſelves and others by their *riches*. They are Gods *Stewards* (after they have taken what is neceſſary or convenient to themſelves, and families, the better to perform ſuch duties) *not for luxury*, delicious fare, or fatting themſelves, as beaſt are for the day of ſlaughter; *nor for accumulating wealth*, the ruſt whereof will corrode their conſciences as fire would their flesh: *nor for furnishing their vain pleaſures*, or extravagant deſires. But *for providing for the poor*, (the immediate and particular care and charge of Almighty God) many of whom he hath left in worſe condition then the Beaſts and Fowls; were they not preferred to theſe *Treaſurers*; but *for public and magnificent works*, which exceed the ability of meaner perſons. Beſides, that Charity and Generoſity are ingenious to invent many waies of aſſiſting others.

SECONDLY, As *Maſters of numerous Families*, they are to provide for their ſeveral relations, Wife, Children, Servants, Neighbors. And not only *temporal*, but alſo, *ſpiritual* ſupplies. Every *Family* being a little *Church*, and every *Maſter* of a Family a *Magiſtrate* within his own walls to govern, adviſe, direct, reward and

punish those under his charge.

THIRDLY, As *Members of a noble Stock*, they are to advise, assist and benefit also their brethren and kindred, to whom they have a more particular relation then to the rest of Mankind. They are also to correspond unto, and in themselves (as in a burning-glass) concenter the characters of their worthy *Predecessors*; and communicate them as well as their wealth down also with advantage to their *Descendants*. And let them remember that it is not less praise-worthy to *deserve* to be a Prince, then to *be* one.

4. As the *most considerable members of a Common-wealth*, they are engaged in more peculiar Duties toward the *Prince*, and his subordinate Magistrate; *to know* and obey the Laws, and assist toward the observation of them by others. Beside this, *to fit* themselves for such employments as they may probably be call'd unto. Whether *to be*

Courtiers, and domestick Servants to the Prince.
Magistrates in Peace, *Commanders* in War.
Councellers of, or *Officers* under the Prince.
Employed in forreign Parts, as *Agents*, *Ambassadors*, &c.
Or in the Church, as *Clergy-Men*, Secular or Religious, active or contemplative. *Nec sic quisque debet esse otiosus, ut in eodem otio utilitatem non cogitet proximi; nec sic actuosus, ut contemplationem non requirat Dei.* Aug. de C. D.

5. THESE, and such like, are the *Callings* and *employments* of *Gentlemen*; who, as you see, ought not to overvalue or think themselves better, because of

of their wealth or honour; but to have greater obligations. And as they may juſtly expect greater rewards, becauſe of greater temptations, ſo are they to fear greater punishments, becauſe of greater opportunities of doing good, and becauſe every fault is more conſpicuous and dangerous in them then in inferiors. But beſides they muſt not forget themſelves alſo to be *private Perſons*: But let their public buſines be what it will; they will, and muſt have ſome time to themſelves alſo to beſtow on their particular Inclinations. Whereof, firſt, that is beſt ſpent, which is employed upon *Almighty God*. And by the way, let them take notice, 1. That they ought not to undertake any employment, which will not allow them every day a competent time for their *Devotions*. 2. Next, that is beſt employed which is ſet upon *ingenious ſtudies*; eſpecially ſuch as are beneficial and advantagious to the Public; or ſuch as poorer perſons are not able to ſupport. Such are the *Hiſtory* of his own or other Countreys, ſearch of *Antiquity*, *Natural Hiſtory*, and experiments; *Medicine*; forreign *Laws*; *Mathematicks*, *Aſtronomical* obſervations; *Mechanicks*, and the like; It being a noble ſtudy to obſerve, how God governs *natural*, as well as *free* Agents. Thus is *Salomon* praiſed for his knowledg in Plants; *Moſes* for being verſed in all the learning of the Egyptians; *Daniel* was chief of the Magicians; *Abraham* a great Aſtronomer; *David* and *Job* eminent Philoſophers, *Avicen*, *Averroes*, and *Almanſor* were all Princes. *Radulfus* the Emperor gave his mind to Jewelling; *Gratianus* to making of Arms. But heed muſt be taken leaſt thoſe be made the *principal*, which ſhould only be *acceſſories* and divertiſements.

6. Now

6. Now to all these the *Educators* care cannot extend, nor is it expected it should. But this he ought to do: First, to lay in his charge the foundation of Religion and virtue. 2. To improve his natural parts as much as he shall be able. 3. To ground him so far in such general knowledges, as may be serviceable or useful unto him, till he be able in some measure to proceed in them by his own Industry, and by them be also fitted for the other. 4. And lastly to assist him in such particular Arts or Faculties as he seems most fit for, inclined unto, or likely to follow. But these not all at once, but as his judgment and parts are prepared to receive them: that being not superficially or slightly *painted* or *tincted*, but thorowly *furnish'd* to all good employments, he may have both ability and delight to pursue *by himself* the same *routte*; and in his private studies *build up* that knowledg and wisedome, whose *foundation* was laid by his Teachers. Which is the end of the Educators pains, and will perhaps take up more of the Young-mans age, then is usually allowed by Parents to that purpose. And perhaps it will not be amiss here to advertise, that Governors be not too soon cast off. *Augustus Cæsar* kept *Posidonius* his Instructor with him till his old age; and when he then desired of the Emperor to be dismissed into his own Countrey, where he might dye in quiet out of the tracas and noise of the World; *Cesar* desired before his departure, to receive some good rules from him for better governing himself; the Philosopher answered, that when he perceived himself angry, he should, before he undertook any business, repeat over the Alphabet; *Augustus* considering his prescription, replyed, that he perceived he had

had ſtill need of him, and perhaps as much as when he was firſt under his care; ſo refuſed to diſmiſs him, but gave him an appartment in the Palace, better, and nearer to himſelf, increaſed his revenues, and kept him with him as long as he lived.

CHAP. V.

General Directions to the Educator.

1. THE *Educator* having thus his *end* propoſed, and his *matter* (the Educated) delivered into his hands, let him conſider how to work this matter to that end. And firſt he ſhould endeavour thorowly to underſtand what parts and *capacity*, as alſo what *diſpoſitions* and inclinations, his charge hath; *i. e.* how apt to, or averſe from this end. Next, how to frame and order theſe diſpoſitions; which to *correct*, which *reſtrain*, which *encourage*. For many times an unskilful Gardiner ſpends much vain labour to gather out the roots of *Summer-weeds*, which would perish in the *digging*.

2. MUCH doth it concern the Educator to *carry himſelf diſcreetly*. For young Men obſerve diligently, and cenſure ſeverely (when amongſt their Camerades) and their Governors in the firſt place. His firſt caſe muſt be to ſteer evenly between *mildneſs* and *ſeverity*. Yet making uſe of more or leſs of each, according to the diſpo-

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ſition of his charge, and the preſent occaſion. It requires great judgment to join ſweetnes and efficaciouſnes in his commands: not to advance into *harshnes* and *moroſity* on the one ſide; nor degenerate into *ſoftnes* and *laſchenes* on the other. *Harshnes* is diſcovered in theſe and the like particulars. In *enjoyning* things in themſelves too difficult, unfeſible, unſuportable, or too hard for that perſon: or *commanding* obſcurely, or equivocally, as if he were ſeeking an occaſion to chide; or *enjoyning* them too imperiouſly, and not shewing the reaſon of his commands: in *not directing* him how to do them: in *unſeaſonable urging*, and exacting them either in regard of the time, or the ability, or diſpoſition of his charge: In *preſſing* all things great and ſmall with the ſame vigour and importancy, or becauſe it is his command: in *rejecting* all reaſons to the contrary, as excuſes; and not *hearing* his charge ſpeak for himſelf: In *shewing* himſelf jealous and ſuſpicious, or to have an ill opinion of his charge, or giving occaſion to ſuſpect him moroſe, unſatisfiable; or that all his actions and ſpeeches, tho dubious, are interpreted in the worſt ſenſe: In *exaggerating* all miſtakes and errours into ſins and crimes: In *denying* all, or moſt of his deſires, tho the things be reaſonable, or unprejudiciable: In *unſeaſonble*, nimious, opprobrious chiding, and ſuch like.

3. REMISSNES on the contrary shews it ſelf in theſe things. *If he take* notice only of great and ſcandalous, not ſmaller or ſecreter faults. *If what is well enjoyned*, either becauſe of the Educated's unwillingnes, or others interceſſions, be

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not as it ought, exacted; but either omitted, or changed into an easier. *If he judg* faults, because ordinarily committed, or his charge is inclined to them, lesser then indeed they are. *If he think* them incorrigible, and so go not about to rectify them. *If indeed he resent* them as faults, but chideth or correcteth not so much, as is sufficient to amendment. *If*, when he hath shewed him his faults, and that he is displeased with them, *he leave* the amendment to the young Man. *If*, to please others, as the Parents, kindred, companions of his charge, *he yeild to* a greater indulgence then he ought. Or *if* out of timidity and fear of offending his charge, he *neglect his duty*.

4. NOW to avoid both these rocks, either of which is fatal; let the Governor be *resolute* to obtain his *end*, but *sweet* and *mild* in prescribing and exacting the *means*. To be sure not to let any vice pass unreprehended, and according to the nature or danger of it, to be more or less eager; but for things *indifferent*, indecencies, fancies, little humors (which are neither vicious, nor scandalous) to bear with them till their turn come to be weeded out. Endeavour to beget in your charge a *perswasion*, that you reprehend or correct, *not out* of your own interest, pleasure, or passion; *but out of* a true, internal, sincere affection; which, if you really bear such towards him, will not be difficult. And if you can thus far advance, you may go a step farther; *i. e.* breed in him an affection toward you (for love begets love) and then the great difficulty of your work is past: in this also the Parents must assist. This must be increased by shewing your self at all

all times *concerned in his interests*; *openly* taking part in, and justifying his quarrels, tho *privately* you reprehend him severely, (for thus he sees you are careful of his reputation;) by your diligent care and attendance on him when *sick*; and many other occasions will be suggested of honestly insinuating into his affections. But take heed you *flatter* him not, nor *praise* him too much, yea tho he deserve very well; for many times immoderate praise makes him proud and insolent; many times also lasch and negligent, thinking he hath got applause enough, and needs no more endeavour; but, as if he hath already hit *the mark*, *unbends* and throws away his *bow*. Indeed the moderate suffering of praise, is as great a tryal of wisedome and prudence, as the cupel is of silver.

5. STRIVE also to *enamour* him of what you would teach him. For to him that doth *willingly* what he must of *necessity*, the proficiency is certain. To be a good and virtuous man, consists almost solely in the will: *Quid tibi opus est ut sis bonus? velle.* Sen. ep. 80. He that desires to be so, wants little of being so. And this is done by recommending your commands & instructions with the *reason* of them; for when the *judgment* is convinced, the *Will* surrenders of her self. I cannot deny but this is contrary to the practise of too many of our great *Schools*, where Children learn only, because it is *minus malum*; tho painful and troublesome, yet not so much altogether as perpetual chastisement. Many have doubted whether Children of Person of quality should at all be beaten, pretending it is slavish, and if in another age, injurious; that he, who will not reform

reform with chiding, will be also obstinate against beating. Tho there is no justifying those Masters, who think every thing lawful against that unresisting age, who being overburdened with numbers, make *cruelty* pass for *diligence*, and supply their want of *care* with plenty of the *rod*: as if they, who are committed to their charge, are abandoned to their *passion*; or as if reason were not to be used to those who are not yet Masters of it: Yet *corporal chastisement* is necessary, even for great Mens Children also, especially for such stubborn dispositions, as care not for *shame*, but are afraid of *pain*. But not this till last of all. For the Educator is to try all means before he comes to that: Exhorting, examples, employments, praise and shame, promising, threatning, rewards alwaies before punishments. Divers *laudable crafts* also, and deceits are to be practised; as to commend him sometimes more then he deserves, or for what he hath not done, but you feign *to believe* he hath done it. *To let him know* that you pass-by many failings in compassion to his age; *to seem* not to believe the evil related of him, but to nourish a better opinion: *to put his faults* upon another, and exaggerate them in his presence; *to declare* the punishment deserved or inflicted; *to watch* over him so as to hinder the acting of his evil intention, without taking notice of it. It was also the custome to punish the young Prince's Favorite for the Prince. If these suffice not, try *smart chiding*; wherein take heed of *unbeseeming* words, which a noble nature many times resents long after, but all are apt to imitate towards others. Beware also of too importunate, or *unseasonable reprehensions*; as *either* when the offender is in passion, *or* in public,

or

or your self in passion; tho it be not amiss sometimes to seem so. Neither be *alwayes* chiding, for that breeds insensibility and carelesnes, and authorizeth his fault by your own. *Nescio quomodo hoc ipsum, quod concupiscitur, jucundius fit cum vetatur, & contumax est animus (maxime puerorum) & in contrarium atque arduum nitens. Indiscreet reprehension* is many times recommendation of the vice. Let *corporal punishments* be the last refuge, and when the rest, tryed, are found insufficient; for what is done willingly is best done, Horses and Beasts are subdued by the *rod*, but man hath a *free-will*, which (if possible) is to be gained by *reason*. What we do for fear of punishment we really detest; and, were we left to our selves, we would not do it. Yet by accustoming to do it, though for fear, the bugbear that caused our hatred is driven away, and by little and little we acquire an habit of, and by degrees a love to, it.

6. TAKE all faults, vices especially, *at the beginning*, by preventing as much as you can all occasions and opportunities of ill-doing; as let him not frequent *suspected places*, not be abroad, tho with a friend, nor be late from his lodging, and the like. For tho he do at such time nothing blame-worthy, yet that *irregularity* indulged will breed *inconveniencies* first, and *faultines* afterwards. *Plato* having chid a young man for a slight fault, and he replying 'twas no great matter, answered, But the *custome* of it is. Tho he cannot amend all at once, yet he must not *settle* in any one. Many times also we see a word cast in by chance, or in merriment, to have greater force then a formal admonition. *Quintilian*,

lian, if any of his young Scholars commited a fault, especially too bold and venturous, would tell him, that for the present he disliked it not, but for the future he would not endure it: so he both *indulged* their *wit*, and *corrected* their *errours*. *ægre enim reprehendas quæ finis consuescere.*

ESPECIALLY beware of all *obscene discourse*, and those *equivocal* phrases, which the wicked invent to express their lust (*ingeniously* as they think) most *plausibly*, *i. e. dangerously*. As likewise of all filthy *Songs*, and of *Libels*, wherein either the Magistrate, or other person is taxed. Forbear also (chiefly if the Child be naturally timorous) all *discourse of witches*, *Spirits*, *Fayries*, and the like; which intimidate the spirit, and fill the head with vain and frightful imaginations. Also all fond *Romances*, whether of Giants or Love. Those seem to have taken their original about the time of the Holy-War, when all Europe was upon the gog of fighting, to which they thought those fond Stories were very conducing; but these from later times, when *Courtship* and *lust* were in greater account then *Arms* and *Valour*. But whatever they be, being but *Castles in the Aire*, it matters not whether they are built for *Palaces* or *Prisons*; thay have both a bad effect: For they impress upon Children, and (which is almost the same) upon Women, and weak silly men also, *false notions*. They are to the mind what a *Feaver* is to the body, filling the Soul with preternatural, irregular conceits, and hindering the *true understanding* and *reall notion* of things as they are in the World, which *true Histories* set forth. They represent actions by a false glass, as in the idle imaginations of silly and loose people. If wandring

dring and insignificant fancies *in the brain*, (Romances in the thought) be so troublesome to all well-minded people; to have such *in writing*, is certainly much worse. What a madness is it to increase these by suggesting *more* non-sense? by *printing* our follies, and *publishing* our reveries? They shew us *lust* instead of *love*, *false honour* and valour instead of *true*; the *World in imagination* for *that in reality*, agreeable dotages, pleasant means to render men fools. The most dangerous of all *Romances*, are those, which are dressed up with all the artifice of good words, habits, action, &c. on purpose to withdraw the Soul from seriousnes and virtue, to vanity and filthines: *Comedies*, I mean, which who with delight frequenteth, returns with the passions and humours there *represented*, shall I say? or *recommended*. The design of them is sensual delight and pleasure (to say no worse) which a good serious man looks upon as his greatest enemy: *Nemo ad voluptatem venit sine affectu; nemo affectum sine casibus suis patitur. Vbi voluptas ibi studium, per quod sc. voluptas sapit.* Tert. de Spect. Upon the same reason I would dissuade all conversation with *Fools*, *Jesters*, *Buffoons*, and all such as accustome to, and study to procure, *laughter*. A dangerous and pestilent sort of pleasure, that renders the mind's indulging it, like to his that causeth it, light, foolish, vain, and contrary to that seriousnes and thinkingnes requisite to prudence and gallantry of spirit. When this passion is over, reflect upon what caused it, and the manner of it, and you shall scarce find any action wherof you will be more really ashamed; as of that which Nature hath not suffer'd to be acted without uncomely motions

tions of the mouth and countenance. *E impossible* (saith Danti p. 53.) *che sia pace o verità nella republica, se colui che governa e amico de buffonerie, & bugie.* And as it is in a commonwealth, so in a family, and in all conversation.

7. LET him do every thing for a *good end*, & the *best way*. First, direct his *intentions* aright, and by that means his *actions* become *virtues*; and (which is more) there will be insensibly implanted the very essence of Religion. To *carry himself decently*, tell him, not *that* the people will think better of him, *that* he shall be more accepted in conversation; but tell him *that* he ought to carry himself as the noblest and worthiest of Gods creatures. *To study and be diligent; not that* thereby he may arrive to honors here, and be acceptable to great persons, *but to* do God his Creator the more service, and the like. To do his actions the *best way*, will breed a laudable *ambition* in him to excell in that which is good. And since in every age the same *faculties* are employ'd, only the *objects* changed, and the *actions* of those faculties not many; it must need be, that our whole life is but *reacting* the same thing frequently over upon divers subjects and occasions. As the Fool personates the same humour, tho in divers Comedies; and tho sometimes *Lance*, *Jodelet*, or *Scaramuccio*, yet 'tis all but the same *Buffoon*. In *infancy* little quarrels with their brethren, peevishnes, wilfulnes, &c. are afterwards angers, hatreds, envies, prides, jealousies; and a sensiblenes in *Youth* for a gig or a suggar-plum, is the same afterwards for honour or interest. And he is not the only wise man who discourseth of,

or

or acteth, *great and high matters*, but he who ſpeaks or doth, whatever it be, great or ſmall, *pertinently*, and according to the nature of the ſubject. Therefore let your charge, even in his youth, frequently *reflect* upon his own and others actions, and *cenſure* them freely, that himſelf may be engaged to know to do better when the like occaſion recurs. 'Tis *generoſity* not to admire every thing he hears or ſees (which ſome miſcall civility) but to uſe his judgment; to *diſcommend* as well as *praiſe*; nor to acquieſce in every anſwer, but to ſeek for ſolid reaſon, and, according to his capacity, *ſatisfaction*. Let him alſo in *in his ſports* be prompt, diligent, active, ſubtil, free, not diſhoneſt; and where there is any *engagement for victory*, earneſt, contriving, watching advantages, yet not quarrelſome; endeavouring to overcome, yet patient if vanquiſhed: and theſe qualities will be alſo afterward put on in more ſerious matters; for if hunting be a *præludium* to War, Childrens ſports are ſo to all other actions of their life.

8. IT is alſo neceſſary that the Educator have the *diſpoſing of the ſervants*; or at leaſt that the Child have none but virtuous and diſcreet perſons to ſerve and wait upon him, eſpecially in his *Chamber*: whoſe diſcourſe at his riſing and going to bed have great influence upon him many times, either to *confirme* or *deface* ſuch notions, as have bin infuſed into him the day before. Great care alſo muſt be had of recommending him to good *Companions*, and rather thoſe that are ſomewhat above him in years, of a good reputation, and ſuch as you will be content he may imitate. If you come into a ſtrange

ſtrange place, you may diſcover *evill company*; *if they be* extraordinarily officious without any reaſon; *if they* applaud whatever the young man ſaith, or doth; *if they* offer their ſervice and aſſiſtance to all purpoſes; *if they* adviſe againſt the Governor, or to liberty, libertiniſme, or idlenes; *if they* rally, droll, and ſpeak evil of others, eſpecially of virtuous men, or ſuch as the young man is recommended to; *if they* endeavour to draw him to unknown, obſcure, or ſuſpected places, or bring him into much company. Beware of ſuch men, and get your charge out of their hands as ſoon as you can.

9. I have often thought it a great ſhame to ſee *Beaſts*, as Horſes and Dogs, *taught with ſo much care* and induſtry, their natural vices corrected, and their diſpoſition reformed, by almoſt certain rules fitted, out of obſervation, to every humour and imperfection: Yet many men to return not only not *bettered*, but much *deteriorated* from their *Governors*; till I conſidered, that beſides the ignorance, negligence, and inſufficiency of the *Educators*, or their undertaking to bring up too many, and all by the ſame way, there was alſo required on the part of the *Educated*, the *generous concurrence* of his own free deſire and endeavour to do well. That ſome alſo have ſuch natural imperfections and *perverſe diſpoſitions*, as if not taken at the firſt moment, as it were, the *primo-prime acts*, and preſerved with infinite care and induſtry from temptation, are difficultly reformed and ſtraightned. *Nero* was not rectified by *Seneca* and *Burrhus*, tho it is probable, had he been a private perſon, and ſo long under their care till he had got an habit,

habit, and imbibed those instructions they gave, he might have proved a virtuous person. But the *Tree* returned to its native *crookednes* before it had time to *grow straight*. *Cicero's* Son to the *stupidity* of his nature, added *Drunkennes* and good fellowship; and no wonder if from *Athens* and *Cratippus*, he returned as he went to them. *M. Aurelius* provided 14. of the most approved Masters of the whole Empire (the learned *Julius Pollux* being one) to educate his Son *Commodus*; and within a while cashiered five of them, because he had observed some *levities* in their carriage. Yet could not the other nine rectify the froward and barbarous humour, perhaps suck'd from, and encouraged afterward, by his Mother, at the time of his conception in love with a Gladiator. *Caracalla* was nurled by a *Christian* (Tert. ad Scapulam) whose education had such force upon him, that for a long time he behaved himself so, as he gained the love of all men, *hujus pueritia blanda, ingeniosa*, &c. saith Spartianus. But afterward the *natural humors* which were not sufficiently by that short time of good education purged out, *fermented* again, and corrupted the whole mass. In such cases therefore, I advise the *Educator* to be *contented* to do his endeavour, and not easily *despond*; but if no betterment, to have *patience*; and without all passion, and with due respect to the person (careful not to fix any scandal or permanent infamy upon the family) *send him away*. He may be fit for somewhat else; as the Spanish Proverb saith, *that which will not make a pot, may make a cover*: or others may be more fitting for him, or more fortunate then your self. And so, as Physicians remove their incurable Patients far off into the countrey,

countrey, free your ſelf from him, that you may not be ſhamed by him, nor your ſelf ſee his ſhame.

CHAP. VI.

Of the ordering the diſpoſition and Manners of the Educated.

THIS I begin withal, becauſe it is the *chiefeſt* and *foundation* of all the reſt. For if you can plant in him a *virtuous diſpoſition*, the reſt is eaſy, and follows as natural corollaries from thence. And this is ſuſtained upon two general baſes, *Conſcience*, and *Honor*. Therefore,

1. LET the Educator in the very firſt place endeavour to plant in his charge a true *ſenſe of Religion*. I mean not that, which conſiſts in *Diſputing* for a party, or in *diſcourſe* only; but that in the *heart* and *affections*. That he may ſeriouſly remember and acknowledg his *Creator* betimes; and accuſtome himſelf to bear that *yoke*, which in time will grow *eaſy*, and at length *pleaſant*: and that he may not be aſhamed to *own* God Almighty for his *Maſter* in this adulterous and atheiſtical generation. Our Lord ſaid, that the good *Seed*, being *ſown* in the *ground* of an honeſt and tractable diſpoſition, cannot but bring forth in youth the *blade*, then the *eare*, and at laſt arrive at maturity. Regard not any *wicked Proverb*, or cenſures of early piety. But if *Religion*

gion once take root in the ſpirit of a Child; 1. The *principal* is ſaved, should it pleaſe God to call him betimes out of the World. 2. Neither can he in his whole life *miſcarry*. For this is founding him upon the *rock*, which withſtands all floods and tempeſts; *i. e.* it is a *principle*, univerſal, perfect, unfailable; upon which whoever builds, ſhall live uniformly, contentedly, and happily, both here and hereafter: A *principle* which will bear him up in all eſtates, accidents, and actions; a *principle*, he never need change, or forget. His *ſufferings* by it will be pleaſant, his *life* blameles, his *actions* prudent, his *words* discreet, his *thoughts* virtuous and regular, and in all things ſhall he live according to the *perfection* human nature is capable of. *Religion* preſcribes a *certain end*, the Glory of God, or doing as much good as he can to himſelf and others; which is an high and *noble aime*, and direction; and hinders all *lownes of ſpirit*, diſorder and confuſion in actions, and inconſtancy in reſolutions. For if any object be propoſed, he conſiders not ſo much what is *lawfull* or *expedient*, as what is *beſt* to be done. From want of ſuch a *ſcope* or mark it comes, that moſt men *shoot under*, employ their minds in little by-buſineſſes, unworthy their dignity, and not honorable if effected. Indeed our *underſtandings* are *foolish*, and *deſires irregular*; and to rectify them we have *Fathers* and *Governors*, whoſe wiſedome we make our guide; yet is not theirs comparable to that of our Lord ſet forth in the *Holy Scriptures*. Frequently therefore inculcate the greatneſs of *God*, the *Creator* and *Governor* of all, and every particular, in this World; the *shortnes* of our *life*, and *certainty* of *judgment*; the great *reward* for the

the good, and ſevere *punishment* for the bad. Explain to him the myſteries of the *Lords Prayer*, the *Creed*, *Commandments*, his obligation in *Baptiſm*, and the doctrine of the *Sacraments* in due time. Accuſtom him often to *meditate*, and ſet before him the manner of the life, which our great Lord, the only Son of God, lived here on Earth; and the great *ſufferings* and *mortifications* he voluntarily choſe and underwent; that ſo he may not prefer in his thoughts any way before it. Frame alſo for him *Prayers* conformable to his age and condition, which may contain a *ſummary of his duty*. And take care that he ſay them every morning and evening upon his knees, not in bed; and as he advanceth, change them, leſt they become a *meer form*. Let him alſo every night, at his going to bed, *recollect hiſtorically* what he hath done, and ſaid that day; and for what he hath done amiſs to be ſorry, and for what well done give thanks. Let him alſo frequently (ſuppoſe twice a day) *read* ſome part of the Scripture, and the *Hiſtorical* and *Sapiential* Books rather then the other, which are more difficultly underſtood. In the morning let him, as much as he can, *order* his actions and emploiments for the whole day; foreſeeing what temtations that day are likely to come uponhi m, and how he may beſt prepare againſt the m.

2. LET him alſo be made to *know his own dignity*, the ſublime ends to which he was created, and the noble actions which are in his power. *Ad magna, imò ad maxima, nati ſumus*, not as *Beaſts* groveling on the Earth, obedient to their appetit, and labouring only for their belly. *Major ſum, & ad majora genitus, quam ut*

mancipium sim mei corporis. Sen. Man hath a design higher then *Nature*, to be like to *Almighty God* and his *Holy Angels*; to *overcome himself*, *master his passions*, and *rule* over others, not by fear and violence, but by reason, justice, and choice. The *Arts* and *Sciences* he invents, the *Laws* and *Government* he *establisheth*, the *Cities* and *Fleets* he *buildeth*, argue him to be of a most noble extraction; and that a good man is worthy to be reverenced of his own self; in as much as he will do nothing misbeseeming so noble and eminent a nature. And especially let him be fortified, and well prepared to *entertain sufferings*, which is the great trial and cupel of gallant spirits, and without which he can never become perfect, *i. e.* his faculties can never be advanced to the height of their power. For in some sort *suffering* is the one half of our life, as *doing* is the other. Sufferings *in body*, sicknesses, pains, want of conveniencies in diet, lodging, liberty, wearines, &c. In *good name*, obloquies, defamations, revilings, affronts, too much reputation, expectation, and the like. In his *mind*, ignorances of what he desires, or is fitting for him to know, discontents for loss, or miscarriage of Relations, and Friends, breaches of friendship, treacheries, ingratitudes, failings of his designs, insulting of enemies, &c. In *external things*, losses, poverty, with infinite more. I shall not name *spiritual afflictions*, because seldom incident to this age. Now for these and the like, let him be instructed how to render himself as *little*, as is possible, *obnoxious* to them, by not *setting his mind upon what is not in his power*; by *good considerations* proper to every sort, such as are furnished in many Books, particularly in *Petrarch*

trarch. But especially let him be practised and inured to suffer and bear so many as his age well permits, with *courage* and patience. However, he may arrive to the discretion *not to be disturb'd for trifles*, for the loss of a Horse, a Dog, or a Picture, or somewhat of smaller value. And if he can bear a *small burthen* in youth, doubt not but he will be able to carry *greater* still as he grows in age.

3. ENDEAVOUR to sow in him the seeds of *true honor*, to be afraid of *shame for misbehaviours*, and to value the good opinion of virtuous and worthy persons. The desire of honor is of so great force in all our actions, *that* the false and conterfeit of it is the great incentive and encouragment to all wickednes; *that* those men, who neglect and *despise Religion*, yet *pretend* altogether for *honor*; *that* the horridest and most dangerous designs never want persons to act them, if they can be perswaded to be honorable; *that* the pretended diminution of it is thought not sufficiently revenged with the loss of life; *that* for it so many *Battels* are fought, so many *friendships* broken, so many *Laws*, even of Religion despised, and *Conscience* and *Justice* trampled on. But these are from a *misapprehension* and mistaking that to be honorable, which indeed is not so. But I would my *Educated* should esteem reputation only from *wise* and *virtuous persons*, which is the *attestation* of them, that know best, to his actions, and a public *recommendation* to employment. By this means he shall *list* himself under that *ensign*, and be *ranged* with that *party*, whereof *our Lord* himself is the *Captain*; and he will take *pleasure* in virtue and piety,

when he ſees his actions and waies conformed to the ſentiment of the World of all gallant perſons, both paſt and preſent. Nor ſhall he need to hunt after *applauſe* and *fame*; that will follow him faſt enough, with thoſe that are either indifferently, or well inclined. But he muſt expect *obloquy* from the contrary party; and many evil words, and much raillery will be ſpent upon him; *in vain*, if he have the courage to deſpiſe them. Being a *Gentleman*, then let him conſider that he is *above* the tongues of evil men: That he is engaged to nobler and ſublimer deſigns and actions then other perſons; he muſt *ſteer by higher Stars*, and aim at ſomewhat more *Heroical*. *Other men* labour for a *fortune*, and are a long time before they can arrive at that height to which *he is born*, and wherein the virtues of his fore fathers have placed him: he is already, becauſe of his wealth, ſecured from neceſſity and want of what may be convenient or uſeful for his ſtudies; *from neceſſity*, too often the mother of low and abject thoughts, with which a *poor man* firſt combats before he can conquer any advantage of emploiment. Beſides, by his *Family* he is already placed upon the *Theater*, where all his actions ſhall be obſerved and praiſed, even more then they deſerve; all mens eyes are upon him expecting ſomewhat extraordinary from him; and ſo he needs not ſome eminent action to introduce him into the good opinion of the World. Let him therefore aim at ſomewhat above, not only *ordinary perſons*, but *his own condition* alſo; leaſt he fall equal to thoſe below him; for he cannot in *practiſe* reach the height his *imagination* deſigns. Let him ſay continually with himſelf

himself, *for what came I into the World?* Why hath God given me such riches, such parents, such respect amongst men, but to do more good? Surely I have received five talents, a greater increase and return is expected from me. *Magnam fortunam magnus animus decet.*

4. THIS *greatnes of spirit* consists principally in these *virtues*, (omitting most of those, which *Erasmus* in his Enchiridion *Militis Christiani*, recommends very effectually, but are common to all Christians as well as to a Cavalier) I will only recite such as are more *noble*, *heroical*, and *honorable*; and leave the pressing of them to the industry of the Educator.

HIS Title of *Gentleman* suggests to him the virtue of *humility*, *courtesy*, and *affability*; easy of access, and passing by neglects and offences, especially from inferiors. *Pardoning* also *injuries*, as being superior to them; and not provocable to injure another. *Generosum apud animum cito moritur iracundia.* He *despiseth* no man for his fortune or misery; and is *not afraid* to own those who are unjustly oppressed; for such, ordinarily, are men of parts, and if of virtue and integrity, they commonly rise again. He is *not proud*, no not when commended, nor doth any thing render him insolent or haughty above other persons. Nor doth he strive to make himself known to be a Gentleman *by huffing*, swelling, strutting, or domineering over *inferiors*; nor *by disobedience*, and restines towards *Superiors*; much less *by hectoring* and quarelling. So neither *by* his clothes and peruque: nor stands he upon his *family*, *name*, *wealth*, *honor* of his *kindred*

or *Anceſtors*; but ſtrives to equal himſelf with thoſe that *began their reputation*, in civility, induſtry, gentlenes and diſcretion. *By obedience* to Laws, ſubmiſſion to Governors; not content to do barely what is enjoined, or to make *Law* the *adequate rule* of his actions, he forbears more then the law forbids, and doth more then it commands: he *ſcorns* to *take advantage of his quality* to exemt him from ſuch duties, exerciſes, and rules, as meaner perſons are obliged unto.

HE doth nothing for *fear of punishment*; nor leaves he a good action becauſe of the *danger*, *obloquy*, or the like. *Courage* is the proper virtue of great ſpirits. Wherefore he defieth all *little crafts* and ſubtilties in negotiations, and thinks to maſter his deſigns by *reaſon*, and *magnanimity*, rather then *fineſſe* and *devices*. He is alſo, as much as is poſſible, *equal* and *alike*, in his converſation, calme, peaceable; and the ſame in private as in public. He bears alſo *adverſity* cheerfully: when deſervedly chid or corrected, is patient; is open, and free, not diſſembling or hiding himſelf behind little nets, or fig-leaves. *Invalidum omne naturâ querulum eſt.* He ſcorns to tell a lie. *Taſſo* ſaid, that other vices were like *clip'd* or *light*, but lying like *counterfeit* and *falſe* mony, which an honeſt man ought not to *pay*, tho himſelf *received* it. Nor is he afraid to *confeſs his faults*, becauſe he committeth them unwillingly; nor ashamed to *diſcover his ignorance*, for he hath a deſire to learn.

HE is alſo *laborious*, *abſtinent*, *and willingly undertakes*

dertakes difficult and *painful employments* : he had rather be in a *Camp* then in a *Bed-chamber*, and is afraid of nothing more the the *dead Sea* of ſloth and pleaſure. *Difficulties*, he knows, *bake* and concoct the mind, *luxines effeminates* and looſneth it.

HE *is ready to do good to all*; *give* rather then *receive*; is bountiful, values not great favours done by himſelf, ſo much as ſmall ones received. Is not ungrateful to others; but himſelf deſires no recompenſe, and is content, tho unworthily uſed. *Bona facere & mala pati regium eſt.* He thinks it much below him to hate any one.

IN ſum, he is *bold* without *raſhnes*; *affable* without *flattery*; *prudent* without *cunning*; *ſecret* without *diſſimulation*; *devout* without *hypocriſy*. He is conſtant, not opiniatre; liberal, not prodigal; gentle, not ſoft; open, not foolish; frugal, not covetous. He *fears* nothing, he *deſpiſeth* nothing, he *admires* nothing.

5. TO beget in him theſe and all other virtues, ſet before him *good examples*; if of his own *family*, *anceſtors*, and *kindred* 'tis the better: as alſo are thoſe of his own *Countrey*, *condition*, *time*, *age*, *acquaintance*, and *preſent*, rather then *ancient* and *abſent*. No Prince (except of a very baſe alloy, as *Nero* and *Commodus*) if he hear of a *good Muſician* or Comedian, deſire to be like him; but if he knows of the *noble Acts* of his equal, he wisheth his own were ſuch. Acquaint him alſo with the ſtories of *good* and *virtuous*, rather then *great-ſam'd* men, for this many times fills his

head with vain and fruitles imaginations. And here I cannot but recommend to all persons the *reading of lives*, of modern rather then ancient persons: which are not the worse (if drawn truly) because somewhat handsomer then the Original. As *Monsieur Peiresk*, and *Monsieur de Renty*, *Alessandro Luzzaga*, &c *Coglione*, *Giacome Medices*, Marquis of *Pescara*, *Pibrac*, *Giac. Foscarini*, &c. Sir *Tho. More*, proposed to himself *Jo. Picus Mirandula*, whose life and some of his Works he translated into English. *Carolus Calvus* caused a *Manual* to be made for his instruction in his daily duty, out of the lives of famous persons; and that excellent book of *M. Aurelius*, seems to be no other, then such Memorials as he collected for the governing himself and Empire. *Examples* also of *evil men*, if discreetly represented, are as useful (if not more) then others; for wise men learn more by fools, then fools by wise men. The *thorns* also which are *dug* out of his own *ground* by admonition or correction, must serve to make *a fence* for the future: and he must be *manured* with the *weeds* pluck'd up in his own *Garden*. All the faults, both of himself, and other men, being useful to preserve him from the like.

6. LET him also know the great advantage of *Innocency* above *Repentance*. He that keeps himself from great sins, is as one that hath a *prosperous voiage*; he that repents as he that *saves himself upon a plank*. Consider what the good Father said to the frugal Son; *All that I have is thine*. And what S. John of those who continue *Virgins*, i. e. *Innocent*; that *they have a new and peculiar song*, *that they*, as immediate attendants, *follow*

follow the Lamb whithersoever he goeth. And *that they are the first fruits* most holy *unto God and our Lord.* How happy is he that never goes out of his way! With a reasonable constant pace he must needs advance much further then other persons. Especially fortify him against the three great ruins of youth, *Luxury*, *debauchery*, and *Gaming*; and all other faults, which tho in themselves *lesser*, yet his peculiar inclination may render them as *dangerous as* the other. But if his *garment* cannot be kept alwaies *clean*; yet have a care it may be with all possible speed *washed*; and let all endeavour be used to preserve him from *habitual and customary* sins; for rather then permit these, you ought to render him up to his Parents, who perhaps may find a cure you know not. *Dionysius* ('tis better to use a forreign example for that, which is too common amongst us) having in his youth indulged himself the liberty of *debauchery*, and finding too late the inconvenience, and endeavouring to oblige himself to the strict rules of temperance; was answerd, tho perhaps untruly, that he could not safely do it; if he relinquished his drinking he would fall into a consumtion; so in his own defence he was forced to continue in his sottishnes. So true is that of our Lord, *He that committeth sin is the servant of sin*; and especially in this sin of *Drunkennes*, whilst that *extraneous supernatural fire* quenching the *true*, *native*, *genuine* heat of the body, requireth still to be nourished by its equal or stronger.

7. THE great spring and origine of *lust* is *Idlenes*; and if *drinking* increase the *fire*, *lust* takes

away the *fewel*, both shorten the life. Ply him therefore with continual labour and ſtudy, that the *Tenter* may find no bait to cover his poiſon. This is the remedy againſt that fire, which conſumeth ſo many noble Perſons, Families and Nations; an enemy not to be *contended* withal, but *avoided*. After you have detained from him all *Romances*, laſcivious Books, Pictures and diſcourſes, and yet prevail not; *bodily labour* interchanged with ſtudy muſt be preſcribed: and if this remedy not, *change places*, and ſuggeſt new objects continually. A worthy *Prince* of late times, being, by a ſervant of his, temted to this ſin, ſhewing him all things prepared for the purpoſe; the *Prince* opened the door of the room, and commanded the officious Ruffian to give him place and ſecrecy; which he had no ſooner done, but the *Prince* ſhut the door upon him, and forbad him ever to come again into his preſence. And truly this *Temtation* is the exact, and almoſt *adequate*, *trial* of a brave and heroical ſpirit. He that is not carried away with every beauty, nor too much with any one; that is deaf to pleaſure & thoſe enticements which ſo few can avoid, hath a *noble* Soul and *well grounded* virtue. But if neither ſenſe of *honor*, which this ſin wounds more then any other, (*ſhame* alwaies accompanying thoſe unlawful, as *blushing* doth the lawful actions) nor ſenſe of the grievouſnes of the ſin, nor the *expenſivenes*, nor *ſpoiling* his parts, nor *danger* to his perſon, nor the *fear of diſeaſes*, and ſhortnes of life, nor *conſcience* of his duty and virtue, nor *employment*, nor any other remedy will ſerve; 'tis beſt to *marry* him. This ſort of Love, ſaid *Taſſo*, is a vice, wherein the ſame *coin* is not *current* between

buyer

buyer and *seller*: *the one* pays honor, conscience, virtue as well as money, *the other* but love at the very best. But betwixt man and wife there is *money* for *money*, *love* for *love*, and all other things equal. But I look not upon *Marriage* as a remedy only for fornication, except in such young men, who before the time, are impetuously carried on to those desires; it is *much more honorable*, but seldom falls under the Educators cognisance; and if it do, he is rather to advise who is *unfit*, then who is *fit* for a wife.

8. THE inconveniencies of *gaming*, are, 1. *acquaintance* with low, base, unworthy company. 2. *Learning* also from them sordid and unmanly Arts, as sharking, cheating, lying, equivocating, which is by such counted overwitting their camerade. 3. *Loss of time* and money. 4. Great *engagement of the passions*, which is the most effectual and speedy means to obliterate any good thought, and introduce the superiority of the bestial part. 5. *Learning*, or at least patiently enduring those abominable swearings, cursings, blasphemings, &c. 6. *Danger* from other mens *Passions*. How many have bin murthered, more duelled, upon play-quarrels? *Monsieur Faret* observes, that only three sorts of persons follow the trade of gaming. 1. *Covetuous*, who for love of money care not what means they employ to obtain it, and find none easier and cheaper then this which requires no stock, no tools, no learning, and is readily taken up by any one that hath but little wit, and less conscience. 2. *Lazy and effeminate*, who not knowing how to spend their time better, can devise no divertisement so proper as this lasch exercise. 3. *Desperate*, who being by fortune, or their own wicked-

wickednes, reduced to that extremity, that they live to day, as if they were to die to morrow, think they may obtain that subsistence by cheating or hazard, which they cannot hope reasonably for by their industry; and not having any virtue, ability, or lawful employment to supply their debauchery, they betake themselves to prey upon the weaknesses and ignorance of better men then themselves. Here then it is to be supposed, that *no Gentleman* desires to advance his fortune by the detriment of an other, and that to avoid coveteousnes (the author of those horrid mischiefs in gaming) he ought to forbear *gaming*, as the trade and employment of necessitous, idle, dissolute persons: the *cheats* whereof are so infinite, that it is impossible a virtuous or ingenious person should learn or avoid them; and that it is a science which will neither *credit* its *Professor*, nor *quit the charge of the learning*. Yet if *not as a trade*, but with due caution practised, plays may be learned; such especially as are menaged by *skill*, and not fortune only, to acquaint him with numbring, and to quicken his fancy and memory. Besides, *Musick*, *discourse*, and such other *divertisements* will not hold out long conversation with the same persons. But then let him not play for more money then the loss of it will be *insensible* to him; and if his play can bear its *own charge*, seek not to gain by it. And let him (as much as is possible) practise to be *unconcern'd* in the winning or loosing, to play *calmly* without passion. To which if he can arrive, he hath been *serious* in his *play* to very good purpose. Let him also be *veracious*, and abominate a lie, or cheat, even in his play. And lastly, if a *by-stander*, let him beware of discovering the faults, either unskilfulnes, or deceit of the gamesters; else both parties will hate him.

CHAP.

CHAP. VII.

Of Frugality, or ordering his Money and expences.

1. WEALTH i. e. *Money* being the great Inſtrument, *whereby* all things are performed in civil Societies; and therefore being equal to all other external commodities of our life; *whereby* alſo well laid out *friends* are gained in the *Court of Heaven*; it is neceſſary the *Educated* be taught the uſe and value of it betimes. It is reported of Sr *Thomas More*'s Father, that to the intent his Son might prove a good husband, and employ his time and intention wholly upon learning, he would never permit him to have any money, but when he wanted any thing to ask for it. *Quod adeo ſtrictè obſervavit, ut nec ad reſciendos attritos calceos, niſi à patre peteret, pecuniam haberet.* And this *ſeverity* Sir *Thomas More* afterwards mightily commended; *For by that means* (ſaith he) *I could not furniſh any vice or pleaſure, I could not looſe my time in gaming, nor knew I what unthriftines or luxury were, nor could I employ my ſelf in any thing but my ſtudies.* Sir *Thomas More* was indeed one of a rare and extraordinary ſpirit, ſo obſervant of his Father, that the Hiſtory ſaith he never offended him, nor was ever offended with any thing his Father ſaid or did to him: And *when himſelf was Lord Chancellor of England, before he aſcended his own Tribunal in Weſtminſter-Hall, he went to the Kings-Bench-Court*

Court (*where his Father was Judge*) *to ask him bleſſing upon his knees*: And I beleive had his Father indulged him the command of all his Eſtate, he would have done no otherwiſe then as without it. So that whether is better to keep *all money* from a Youth, or let him have *ſome ſmall proportion* (for any great part he muſt by no means be poſſeſs'd of) is a queſtion not to be decided by this example. I knew two Perſons of quality, great friends, who brought up their Sons together, and were of divers opinions and practiſes in this point. If we may judge by the event, he, who had the power of money, proved the better husband. But neither do I think this to be any more then one ſingle example; more, I am confident, have miſcarried on the other ſide. Methinks the beſt general rule (becauſe ſeveral diſpoſitions are to be handled ſeveral waies, which muſt be left to the diſcretion of an experienced *Educator*) is; That he be allowed *ſo much a Month* to be ſpent according to his own fancy, yet *over-looked*, not *ſtrictly watched* (except where there is reaſon to ſuſpect ſome ill menagement) by the *Governor*. Who is alſo to reſtrain him from debauchery, gaming, and all notorious acts of *Prodigality*: and on the contrary to provoke him to *compaſſionate* the neceſſitous, *be liberal* to ſuch as have any way ſerved him (nothing being ſo unbecoming a *Gentleman* as ingratitude) and ſuch like. But by no means let him have all his allowance in his own power, for that is to put the *bridle out of his mouth*, the means whereby the *Governor* muſt *coerce* him.

2. LET him, (at firſt with the direction of his

his Governor) *do as much of his own buſineſs* (I mean buying, trucking, giving, receiving, paying, chuſing, clothes, books, &c.) as he is capable: for hereby his mind is inured to a great piece of wiſdom, [*Soli ſapienti notum eſt, quanti res quæque taxanda ſit.* Sen. ep. 82.] to *eſtcem, compare* one thing with another; to *judge* and *value*, not only things neceſſary for the preſent, but all others alſo. For the *grounds* and principles of judgment and diſcretion are the ſame, tho the *ſubjects*, whereupon they are exerciſed, are divers. Nor let him fear the ſilly opinion of ſuch Perſons, as think cheapning or chuſing a derogation to their honor, or *buying for the juſt value a cheating of the ſeller*. I have ſeen the *greateſt King* in Chriſtendom refuſe to buy what he conceived too dear, and to change the Shop where he thought himſelf not well uſed. Perſons alſo of very good quality in *Italy* are not asham'd to go to a Shop, chuſe, and bargain, *v. g.* for their clothes, and make the *Taylor* alſo cut them out of the whole piece before them. Whereas an ordinary Gentleman amongſt us thinks himſelf *abuſed*, if *not couſened*. As if it were *noblenes* to expoſe and ſuffer themſelves to be *overreached*, derided, and fooled by an impudent *Pedlar*, or flattering *Hoſt*. Who, tho in our Nation they arrive, by the impudent folly of thoſe, who know no nobler way of generoiity then to be fooled by the meaneſt and unworthieſt of all people, to buy the eſtates of ſuch Prodigals, as degrade themſelves firſt into a *familiarity*, then into an *equality*, at laſt into an *inferiority*, with them: yet in other Countreys, where men have and make uſe of the parts

God

God hath given them, they are kept in that degree and rank which befits their Profeſſion.

3. LET him alwaies *buy with ready money*; which will both *keep him* in mediocrity of expences, within his bounds, *teach him* the value of money, and *acquire him* very great reputation both with Tradeſmen and others. He buyeth *cheaper* and *better* commodities, and is not impoſed upon with falſe bills and accounts. By this means alſo he may learn to live *under* his revenue; which whoſoever doth not, can never keep himſelf out of debt. It is therefore dangerous to have to do with them that *keep books*, which are *authentick records*, tho *governed* many times *by careles* or *dishoneſt Boys*; except himſelf alſo keep another, and as diligently look to his accounts; and that frequently to, (old reckonings never turning to the profit of the debtor): and if after the manner of *Merchants*, under the notion of *Creditor* and *Debtor*, 'tis the eaſier and better. But if he keep his accounts ſeverely, not only they with whom he deals, but his Servants alſo, will be more careful what reckonings they bring him.

4. YOUNG *Men* out of emulation have a great vanity of *deſiring whatever they ſee their equals enjoy*, and this proves many times a dangerous and expenſive *folly*: being accompanied moſt-what with a ſpeedy loathing, or neglect of what they unreaſonably long'd for. *Omnis ſtultitia laborat faſtidio ſui.* A young man need not be altogether cured of this diſtemper: if it can be regulated, excellent uſe may be made of it for his inſtruction in many knowledges, and

and gaining him much experience. But to *moderate the exorbitancy*, the beſt way is to make him an *example to others*; by putting him upon ſome *particular curioſity* by himſelf, which may with reputation be oppoſed to thoſe many vanities of his Camerades. And ſuch a one alſo as need not perish with the uſing, as Globes, Maps, Pictures, Medals, Curioſities of Art and Nature, &c.

4. NEITHER let the *Educator* be too moroſe or ſolicitous to keep him from *all vanity in clothes* or *expences*, leſt he be diſcouraged. For few being willing to learn out of the School of *Experience*, and she being a *good* Miſtreſs, if not the *ſole* one, it is very fitting to make her a partner in our inſtruction. Only the *Educator* (that is, *reaſon*) muſt be the *chief Maſter*, and let his charge take out only ſuch leſſons under her, as his Guide shall think fit: that is, ſuch as may convince the Younker of the vanity of thoſe and the like deſires. *Scriptum eſt enim* (ſaith *Rog. Bacon* very wiſely) *qui non errat non invenit, qui non corrumpit non emendat, qui non triſtatur non lætatur.*

CHAP.

CHAP. VIII.

Of the preservation of his Health.

BECAUSE it is very tedious, chargeable, and sometimes dangerous to repair for every small distemper to a *Physician*, it is very fitting the *Governor* should know to preserve his charge *in health*. For without that he is uncapable to undergo any emploiment; neither can he study, nor follow his exercises, when sick; but is troublesom to others, and unprofitable to himself.

1. IN Youth *excess in eating and drinking* is very frequent, necessary therefore it is to *moderate* his *appetite*. For if the stomack be stretched beyond its true extent, it will require to be filled, but never well digest what it receives. Besides it is much better to *prevent* diseases by *temperance*, sobriety, chastity, and exercise (σωφρωσύνη δὲ ἰσχυρότερα) then *cure* them by *Physick*. *Qui enim se Medicis dederit, seipsum sibi eripit. Summa medicinarum ad sanitatem corporis & animæ abstinentia est.* He that lives abstemiously or but temperately, needs not study the *wholesomnes* of this meat, nor the *pleasantnes* of that sawce, the *moments* and punctilios of air, heat, cold, exercise, lodging, diet; nor is critical in cookery and vintnership; but takes thankfully

fully what God gives him. Especially let all young men forbear wines and strong drinks, as well as spiced and hot meats; for they introduce a *preternatural* heat into the body, and at least *hinder* and obstruct, if not at length *extinguish* the *natural*.

2. BUT if *overtaken by excess* (as it is difficult alwaies to stand upon guard) the best remedy is *vomiting*, or *fasting* it out; neither go to bed upon a full stomack, except by reason of drinking, it be necessary to remove him from company; that the World may not be witnes of his *brutality*; and that himself may be hindred from all *extravagancies*, and be ashamed of it the next day. Let *Physick* be alwaies the *last* remedy, that Nature may not trust to it.

3. IF through *melancholy*, *timorousnes*, or *womanish education* (for I see very few Women well educate Men; nor Men Women) your charge have *imaginations that he is alwaies sick*; (if he only pretend so that he may avoid study and labour, 'tis another case) do not at first seem to discourage him, but rather bring him off his humor by *painful* and *harsh Physick*; which is the cure also of those melancholic persons, whose sicknes, tho they are frequently indisposed, yet is not dangerous either for life or labour.

4. MUCH of *health* consists in *exercises and recreations*, which must be regulated according to the Country, Season, &c. but generally rather *violent* then *lasch*; such, I mean, as may cause the body to *transpire* plentifully; and

exhale

exhale those black and fuliginous vapors, which are wont to oppress young men; that nature be not hindred in her *circulation*. Neither be afraid, tho he be weary and tired: for *weariness* is no *disease*, nor doth *simple heat* without *putrefaction* cause a *Feaver*. Besides *brisk exercise* will render him strong, active, mettlesome; whereas *idleness* contracts a *stagnation of humors*, *numness* of the joints, and *dulness* in the brain. Yet *violent exercises*, as running, leaping, wrestling, are not so fit for thin, choleric, and weak bodies: rendring such old and gowty before their time, as they did *Constans* the Emperor.

5. DANCING is a moderate exercise; so much whereof is to be learn'd as may give a good and *graceful* motion of the body. No Nation civil or barbarous, ancient or modern (except our late contradictive spirits) that expres not their joy and mirth by it, which makes it seem a *sprout of the Law of Nature*. But the use, which is now frequently made of it, especially since it is become a *difficult study*, and many years, besides infinite practise, required to a reasonable perfection in it, I cannot but utterly condemn: subscribing to the *severe*, but *true*, censure of that most excellent modern Historian *Monsieur de Rhodez*. *There is nothing* (saith he) *which doth more dissipate the powers of the spirit, nor more enervate the forces of the Soul, then the ravishing harmony, the continual agitation of the body, and the charms of Ladies conversation*. The great *triumph* of *sensuality* is such meetings, where the *eare* is fed with *Musick*, the *eyes* with *Beauties*, the *sinell* with *Perfums*, the

the *taſt* with *Banquets*; whither none are invited or come, but *to pleaſe* or *be pleaſed*. Could their thoughts be then ſeen, in what a hurry and tumult should we perceive them? what deſires, what fears, what impatience, what luſt, what jealouſy, what envying, what deſpiſings! &c. *Card. Borromeus* in his Book againſt Balls and Dances ſaith: that he, when a young man at the *Univerſity*, and his companions, with great importunity prevailed with one of their *Profeſſors*, a grave and prudent perſon, to go along with them to a *Ball*: who having obſerved the actions and circumſtances thereof, told them with great aſtonishment, that it was an *invention of the Devil* to deſtroy *Souls*, by corrupting the very being and eſſence of *Chriſtian* virtues. When a ſervant lighteth a torch, we give him ſtrict charge not to carry it amongſt flax, ſtraw, or the like. Why do not Parents forbid their Children to frequent thoſe places, where is more danger of kindling another manner of flame? to have the imagination ſwelled with the preſence of Beauties in their trim, and under a full ſail, when the blood is chafed, and the mind ſet upon pleaſure; is not drinking *cold water*, but *ſtrong poiſon* to one overheated.

6. IT will not be amiſs here to add, that divers *bodily diſeaſes*, *infirmities*, *and undecencies* may by the *Educators* care be *regulated*, and either wholly, or in good part, *amended*. For few there be, who have all the members of their body *equally* ſound and well-diſpoſed; the worſt is corrected by bringing ſpirits to that part with labour and exerciſe: as

Shooting

Shooting in a long bow, for the breaſt and arms.

Bowling for the reins, ſtone, gravel, &c.

Walking for the ſtomack. *Riding* for the head: and the great *Druſus* having weak and ſmall thighs and legs ſtrengthened them by riding, eſpecially after dinner: as did alſo his late Majeſty.

Squinting and a dull ſight, are amended by shooting.

Crookednes by ſwinging and hanging upon that arm.

Stammering by deliberate and ſlow ſpeaking, and obſerving what words run moſt currently. So both Mr *Mede* and Mr *Oughtred* helped themſelves.

Divers miſaffections in the eyes, by *Spectacles*.

Bashfulnes and blushing, by frequent *ſpeaking in company*, &c.

CHAP.

CHAP. IX.

Of the divers passions, inclinations, and dispositions of Man, and the ways to rectify and order them.

1. BUT that the *Educator* may clearly see his work, and have it, as it were, wholly in his view; I will dig a little deeper; anatomize and lay open the *Soul* with its *operations*. Perhaps not so *accurately* and punctually, yet as plainly, and for practice as *usefully*, as I can; regarding not the *curiosity* or Philosophy, but the *necessity* and utility of the knowledge. For he that knows *quid homo potest*, will quickly perceive what his *charges* abilities are, and what his defects; and consequently what the remedies.

2. IN the *Soul* then are two sorts of powers, *Cognoscitive* for knowledge. *Motive* for action.

Knowledge (omitting *apprehension* as not falling under our consideration) consists in *invention*, *memory*, and *judgment*, of which in their places.

Action is in the *Will* (of which we shall not speak) or *Affections*. And these are either *Concupiscible* or *Irascible*, and both these are *Passions* or *Inclinations*.

Passions are *the natural motions of the Soul towards objects agreeable or disagreeable.* Or *the motions*,

motions, or effects, which objects pleasing or displeasing immediately cause in the Soul. i. e. what the Soul suffers from its objects immediately without deliberation. Tho some call *Passions* only the more *irregular* and *ungoverned* actions of the Soul.

Inclinations are *the frequenter, and customary working according to those passions.* And, if meerly according to natural suggestions, they are properly called *Inclinations*: but if they proceed to excess, and be not bridled and regulated, they become *vices.* But if regulated by reason or Gods spirit, they are properly *Virtues.* If by the probity of *Nature,* without much *deliberation,* our inclinations work *laudably,* i. e. as they do when *habitually* regulated by reason, then are those natural Inclinations called *natural virtues,* or *good nature.*

3. BY the way take this caution, *That you trust not to these natural virtues, as if they were, or could be, sufficient to make a man habitually and throughly virtuous*: or, as if he, that acteth according to them, were really and sufficiently virtuous. What *Seneca* saith of Valour, is true of all the rest. *Pauciſſimos fortes natura procreavit, bona inſtitutione plures reddidit induſtria.* And this our holy Religion expresseth more plainly, when it distinguisheth between *Grace* and *Nature*; for if *natural* dispositions be not sufficiently virtuous *morally,* neither are *moral* virtues sufficient for obtaining *heavenly* and spiritual graces. *Diſpoſitions* indeed they are to virtue, but must themselves also be ordered and directed by *Prudence*: else they will run into many mistakes; *love,* where there is more reason

reaſon to *hate*, and *cajole*, where they ſhould *chaſtiſe*: they will alſo *neglect* many actions of virtue, and *run into* many of vice. Nor is it a ſufficient excuſe for any evil-diſpoſitioned, *v. g.* an angry perſon, to ſay, that he is ſo *naturally*, for we are to live by *reaſon* and *grace*, not by *Nature*; nor is it well ſaid of a thief, I am ſo naturally, for to what purpoſe have you reaſon?

4. PASSIONS.	INCLINATIONS *proper to, or ariſing from, them.*
1. *Love.*	Sweetneſs, kindneſs; contrary to inſenſibleneſs of good.
2. *Hatred.*	Maliciouſneſs, evil-naturedneſs.
3. *Deſire.*	Heat or eagerneſs; contrary to coldneſs or Indifferency.
4. *Averſation.*	Frowardneſs, peevishneſs.
5. *Hope.*	Courage, boldneſs; contrary to faintheartedneſs, cowardlineſs.
6. *Fear.*	Timidity, ſoftneſs, (contrary to hardineſs,) indifferency, lazines, quietneſs, love of eaſe, dulnes.
7. *Confidence.*	Credulity; contrary to diſtruſt.
8. *Deſpair.*	Impatience; contrary to patience, longanimity.
9. *Joy.*	Cheerfulnes; contrary to ſadneſs.
10. *Sorrow.*	Melancholy, ſaturninenes; contrary to mirth, jovialneſs.
11. *Acknowledgment.*	Gratitude, generoſity; contrary to ingratitude.
12. *Wrath or choler.*	Roughneſs, harshneſs, moroſity, contrary to meekneſs.
Anger.	Promptneſs, briskneſs, rashneſs, revenge.
Pride.	Haughtineſs, ſwelling.
13. *Shame,*	Modeſty, bashfulneſs.
14. *Impudence.*	Haſtineſs, impertinency.

15.	*Repentance.*	Flexibility; contrary to obſtinateneſs.
16.	*Pitty.*	Tenderneſs, mercifulneſs; contrary to hardheartedneſs, cruelty.
17.	*Envy.*	Malice.
18.	*Emulation.*	Activeneſs.
19.	*Indignation.*	Vehemency.
20.	*Reverence.*	Humility.
21.	*Contempt.*	Surlineſs, diſdain, ſcorn, inſolence.
22.	*Love of Women.*	Amorouſneſs, uxorioufneſs.
23.	*Jealouſy.*	Suſpicioufneſs, doubtfulneſs, ſuſpenſe, miſinterpretation.

IT is to be noted, that many times a man *worketh contrary to his natural Inclinations*; becauſe the *Inclinations* follow the *cognoſcence* of the Soul: aud it happens frequently, that a violent and ſtrong apprehenſion may be formed on a ſuddain, contrary to what is uſual. As the ſound of Drums, Trumpets, Shouts, Examples, &c. may put ſuch apprehenſions into a *Coward*, as may make him *valiant*; and on the contrary wearineſs, darkneſs, rumors, ſombre and diſmal accidents, &c. may intimidate a valiant man. Wherefore it is great *raſhneſs* to judge of any mans inclination by any particular action: or to think that every man muſt work, as he is inclined. Again; *Paſſions* having their force, becauſe reaſon and the commanding part of the Soul doth not reſtrain and bridle them; it ſeems that *Inclinations* are beſt diſcerned when they are moſt at liberty: as *Childrens at their play*, when they think not of diſſembling, or reſtraining them. And 2. that they, *who command not one paſſion*, are alſo *obedient to others*; and

and that he who is one way passionate, is likely to be so in *all*, or *any*. And 3. that the *Educator*, seeing the inclination of his charge, may moderate, change, and govern it as it shall be convenient; and that by changing objects, and apprehensions; but chiefly by shewing him the good or bad of that, or the contrary, that is, by rationally persuading him to submit it to reason.

5. THESE *Inclinations* are but as the Elements and principles of our *dispositions* and *humors*: which are made up of many of these (Man as all other Creatures being *de-de-compositum*) and these in several degrees and predominancies; and these also mingled and tempered with the differences of knowledge or apprehension. And by the way, upon these grounds, I perswade my self, it would not be difficult to enumerate *all, or the greatest part of our actions, and the causes and order of them*; which is a piece of knowledge the most conducing to the well menaging of our selves that can be; for the variety of passions, inclinations, and dispositions is the cause of all human business and affairs in the whole World. From the mingling of Inclinations, and apprehensions, arise those infinite sorts and varieties of (as the *French* and *Spaniards* call them) *Wits*; we term them *Dispositions*. The chiefest I have observed, I will here set down, for an *essay* and *sampler*, to direct those who have more leisure to add to them according to their experience. And it would be a good work to *characterize* them so vively, that men (at least such as are *extravagant*) may see themselves as in a

glaſs; and diſcovering their imperfections, amend and alter them. In general ſome *diſpoſitions* are *bad*, others *good*. *Bad* are ſuch as theſe.

1. Such as want wit, dead, ſtupid, ſenſeleſs, heavy, dull, forgetful, ſottish, not able to apply themſelves to any thing, yet are crafty, and deceitful; theſe are miſerable.

2. Idle, ſenſual, ſlothful, gluttons, without memory or care, cat-witted, diſſolute, foolish, impertinent, obſtinate, untractable.

3. Weak, baſe, low, fearful, irreſolute, ſoft, troubled, mazed, confuſed, emty, open, bashful, sheepish, ſneaking, low-ſpirited, yet many times crafty and malicious; theſe eaſily become a prey to low and mean companions.

4. Vain, giddy, harebrain'd, bird-witted, inconſtant, ſuch as employ their thoughts in things of no value (as *Domitian* in catching flies) skipping from place to place, neglectful, haters of thinking, inconſiderate, heeding nothing after it is out of their hands. Fantaſtical, reſtleſs, light-headed, crack-brain'd, carried away with every new object, never conſidering what is beſt, unconſtant, impatient, changeable; that work without affection or delight, doing what they muſt to make an end, rather then to do it well.

5. Curious, ſcornful, mockers, jeerers, taunters, abuſive, reproachful, tatlers, charlatans, who upon all occaſions are ready to publish all they know to the prejudice of another; delightful in making debates and miſchief, enemies of God and charity, breeders of all petit factions, news-brokers.

6. Buffoons, ridiculous, flatterers, apes, rimers, players, wits, airy, light, foolish.

7. Proud,

7. Proud, pretenders, pedantick, vain-glorious, formal.

8. Contentious, litigious, quarrelſom, bluſtering, cowardly, hectors, froward, perverſe, diſloyal, treacherous, envious.

9. Ambitious, arrogant, fierce, raſh, impudent, violent.

10. Crafty, ſly, double, malicious, cheats, verſuti, and who can change their ſhape, mine, and diſcours, according to their advantage.

11. Covetuous, ſordid.

12. Of angry perſons ſome are ſour, harſh, ill to pleaſe, ſturdy, ſullen, intractable, unadviſable (a diſpoſition mixed up of pride and melancholy) peevish, fixing upon the worſt, moroſe (a delicate ſort of waſps) who are offended if every thing be not done the beſt way, *i. e.* as they would have it. Some mens anger vapoureth away in words, clamor, ſcolding, reviling, railing, threatning. Others ſay little, but lay up revenge againſt an opportunity; this is incident to ſuperiors, who conceive it below them to quarrel, and who think themſelves deſpiſed, if every thing is not conformed to their will. Others neither chide nor revenge, but turn their wrath upon themſelves, as melancholic men do. I pitty theſe, for they have already the reward of their peaceable wrath: who have a pleaſure in their torment, and a kind of ſatisfaction in their moſt agreeable diſcontent. But it were better for them to chide even without reaſon, then ſtore up this ſooty humor, which corrodes body and ſoul.

Some are quickly angry, and quickly pacified, haſty.
Some are quickly angry, and difficultly pacified.

Some difficultly angry, and difficultly pacified.
Some difficultly angry, and easily pacified. The disposition of God himself.

13. Pragmatical, prating, impertinent, giving judgment in every business without a fee, without asking, in every mans company unwelcome.

14. Mad, wild, furious, brutish, untamed, terrible, pertinacious, cruel, impious, divelish, cross, precipitious, despiteful, revengeful, tyrannical.

15. Ill-natured, solipsi, valuing themselves only, their own judgment and interest, deceitful.

16. Melancholick, jealous, suspitious, discontented, interpreting every thing in the worst sense; and every displeasure to be contemt, affront; and all men to be against, and enemies to, him.

17. Extravagant, Heteroclites, Alchymistical or blessed-stone-men, Astrologues, Diviners, passionate lovers, Romantick.

Good dispositions also are of several sorts.

1. Subtil, sharp, piercing, ready, vigilant, attentive to business, sagacious.

2. Argute, acute, quick in giving answers and reparties, resolving doubts and speculative questions, inventive.

3. Facetious, merry, cheerful, gay, jovial, εὐτράπελοι.

4. Wise, prudent, judicious, that examine things to the bottom, able to discern and judge of things alike, sage, grave, practical, experienced, that know opportunity.

5. Free, noble, generous, bountiful, meek, peaceable, quiet, moderate, magnificent.

6. Bold, resolute, free in reprehending others, and

and ſpeaking their own minds, back'd with reaſon, hardy in difficult enterpriſes, brave, warlike, valiant, ſenſible of honour.

7. Stable, magnanimous, conſtant, patient in adverſities, and buſineſſes.

8. Induſtrious, thinking, ingenious, univerſal.

9. Religious and devout.

There is alſo great *mixture* and *compoſition* of theſe, ſometimes contraries ſeeming equally eminent in the ſame perſon. *Procopius* ſaith of *Juſtinian*, *Juxta malignus erat & deceptu facilis, cujus ingenium pravum & fatuum dixeris. Diſſimulabat ipſe fraudibus omnium expoſitus. Temperamentum inſolitum, cum ex contrariis conſtet. Inconſtans amicis, inimicis inexorabilis; avarus, contentioſus, novarum rerum cupidus; ad ſcelera facile, ad optima nullis ſuaſionibus moveri poterat.* Yet is not this temper ſo unuſual as *Procopius* ſuppoſeth. For moſt men miſtake a *vice* for a ſeemingly-like, but really-contrary, *virtue*. As *pride* for *greatneſs of ſpirit*; *hectoriſme* for *valour*; *cunning* for *wiſedome*; which are really contraries. And indeed concerning *young Men*, and all others (as Women, perſons ill-educated, &c.) who follow their preſent apprehenſions and *impetus*, without much conſidering their actions, or rectifying their inclinations by reaſon, it is oftentimes hard to diſcern whether they be virtuous, or vitious; which is not *ſo* concerning thoſe who are habituated: for then *all virtues* go together, as well as *all vices*. And thoſe *conſtellations* are eaſily diſcovered by their own *light*. But *natural virtues* are often accompanied with ſuch *natural vices* as are *habitually* contrary. As *meekneſs* is often joined with *ſlothfulneſs*, and then it proceeds from *want* of ſpirit and ap-

prehenſion. Whereas *habitual* or acquiſite meekneſs hath perhaps an inclination to ſloth, but hath mortified and bridled it. And every virtue appeareth and sheweth it ſelf, when neceſſity or fitting occaſion requires it. So *gravity* in a child, and thoſe who being old are yet children in underſtanding, is accompanied with *dulneſs*, formality, price, and cenſorioufneſs: becauſe it proceeds from want of mettle, not from choice; and ſeeks to juſtify and ſhrow'd that defect by finding fault with others. Whereas true and laudable *gravity* is oppoſed only *to levity* and *folly*. So natural *civility* and courteſy is joined with effeminacy; *ſeverity* with implacability, and the like.

6. CLIMATS alſo, and divers other *accidents*, produce various inclinations; not that any Country produceth only one inclination, but only more of one then another. So *all of one age* are not alike inclined, tho *moſt* of them are; and more in *youth* then age, becauſe the manners are then *leaſt artificial*. I will ſet down therefore, and becauſe moſt to our purpoſe, *inclinations of youth:* that the *Educator* may in ſome meaſure be able to judge, which are imperfections of the *Age*, and therefore likely to fall off when his charge arrives to *maturity*. Only this caution ought to be obſerv'd; that he *humor* or *encourage not* his charge in any of them, for that is to perſwade him *to be a child alwaies*. And 2ly that, if he be in any of them *exorbitant*, the fault then ſeems to be of the *perſon*, not of the *age*; which happens very frequently: and therefore requires more care, and a more early and efficacious remedy in the edication.

Young-

Young men then, being guided by *ſenſe*, *nature* and *paſſion*, not *reaſon*, *experience* or *diſcretion*, are *inconſtant* and unſetled. For the ſenſe being eaſily tired with the enjoiment of its object, and the Soul (being made for ſomthing better) not finding ſatisfaction in things ſenſible, they conceive a *faſtidiouſneſs of the preſent*, and a *deſire to change*: and this is *neceſſary* for their condition, that they may not obſtinately and fixedly reſiſt (as old men commonly do) the introducing of ſuch *habits* as are neceſſary to the perfecting their faculties, and making them happy. For tho their paſſions be eager, and ſenſuality predominant, yet their reſiſtance is ſtrongeſt at the beginning, afterwards they with patience are brought off; their natural inconſtancy ſuggeſting advantages to the Director. For their preſent thoughts being vented, they are at long-running, as a fish when wearied, brought tamely to your hand: therefore alſo you may *hope well* of moſt of them, but be *confident* of none. *Hence* alſo it cometh that with leſs reluctance they embrace ſuch *knowledges* as do not *thwart their pleaſures*, and ſenſes, but of *morality* and prudence they are leſs capable; and that in ſickneſs when ſenſuality fails, they are eaſilieſt wrought upon. Therefore alſo are they *open*, and *free*, eaſily diſcovering their thoughts and inclinations. *Eager*, alſo, *haſty*, *unadviſed*, ſudainly reſolving and as violently purſuing what they reſolve for a little time. *Quicquid volunt valde volunt. Stomacful* alſo, as not tamed by adverſity or neceſſity. They are alſo *taken with ſhews*, gallantry in cloathing, &c. deſirous of what they ſee, and weary of what they poſſeſs: *ambitious*

to do what they cannot, or should not, but *neglectful* of what they ought and can. Therefore gladly would they be *learned*, but *not study*; be *excellent*, but *not take pains:* consequently *expensive*, easily seduced, negligent, careless, fearless, forgetful, improvident and credulous: *Desirous of honor*, and making a shew of excelling in beauty, clothes, &c. of getting the *victory* at play and gaming, yet valuing honour more then gain; *wanting experience* they are *angry*, fierce, enemies of thinking and consideration, and therefore rather affecting bodily exercises, at which they labour and sweat without measure. *Full of hope also*, catching at appearances, gay, merry, laughers, modest, bashful (because ignorant) pittiful, loving their companions and and follies more then riches; the want whereof they value not, because they *know not* their value; therefore *not looking beyond the present*, nor avoiding ill consequences. *Imitative* also; for the Soul, being a blank paper, and naturally desiring to be furnished, greedily imbibes what it sees before it; and this is that *faculty*, with which God indued them on purpose that they may learn, and advance in knowledge and wisedom. Children speak nothing but what they hear, and do nothing but what they see: hence they are generally addicted to designing, acting, &c.

SUCH then being the conditions of *young persons*; those who have the *contrary* are *to be feared* and well look'd after; especially the *sly*, *reserved*, *close*, who are also commonly *cunning* and *malicious*, for this reservedness proceeds either from *pride*, conceit of their own abilities, and

and unwillingneſs to be taught; or from *evil deſigns*; for who ſtrives to conceal what he cares not who knows? or from *jealouſy*, that other perſons counſel them not for the beſt. Theſe do uſually guide themſelves by words that ſeem to them accidentally ſpoken, whereby they are eaſily enſnared and ruined. For *no man* being *able to bear the burden of his own thoughts*, and theſe having no friend or confident, they have no other courſe to ſteer. They will with all patience hear your advice and reprehenſion, when they are reſolved nothing ſhall work upon or alter their purpoſes. Sometimes they will take notice of ſo much as ſerves to their own deſigns, and miſinterpret and detort what you ſay, even contrary to your intention. Theſe perſons are commonly ſeized by flatterers, miſtreſſes, or at beſt fall into low and mean courſes. It is difficult to *cure this malady*, yet ere they know their ſtrength, threats and punishment do them good: or *accidental recommendation* of ſuch to their converſation, who may humor them by counterfeiting the ſame inclinations, and complying with them, till by little and little they can ſhew them the great advantage of freedom and openneſs.

It hath bin alſo the obſervation of learned men, that the *ſad*, *melancholick* and *querulous* hardly advance to any great proficiency. *Præcipuè vitentur triſtes, & omnia deplorantes, quibus nulla non cauſa in querelas placet* Sen. *Neque illum triſtem ſemperque demiſſum ſperare poſſum erectæ circa ſtudia mentis fore.* Quint. Queruloufnes often proceeds from ſome inward debility of body, as ſharp humors, mal-conformation of ſome part, or the like.

Impu-

IMPUDENCE is commonly a forerunner of *debauchery*, violence, contemt of Laws; alſo of *heedleſneſs*, forgetfulneſs, ſlowneſs to learning and wiſedom. *Confidence* is the *medium* betwixt it and bashfulneſs. 'Tis obſerved in the life of *Emanuel Philibert* Duke of *Savoy*, that when a child, he had the confidence to ſpeak to any perſon, as he did to *Charles* V. that great Emperor; but if what he ſaid was not approved, he preſſed it not, nor was offended when denied; which ſeems indeed to be the true notion of *Modeſty* and *Confidence*, to expreſs his mind freely, yet entirely ſubmitting himſelf to the judgment of his Superiors.

BASHFULNES on the contrary is an *evil weed*, but *ſign* of a fruitful and *good indoles*. Care muſt be had, that in weeding it we extirpate not modeſty. A *bashful man* is not his own maſter, nor uſeth his own judgment, but is over-awed by others boldneſs: and the *more impudent* have *more power* over him. 'Tis alſo *an evil guardian of youth*, betraying it, contrary to its own deſire and inclination, to the worſt men, who hurry it to evil actions and places. How many have loſt their eſtates, honors and lives, becauſe they were *ashamed to diſtruſt*? A man invites you to drink, to game, to rob, to be bound for him: caſt of that foolish modeſty, *deny him*. An impudent flatterer comes to eat upon you, he begs an horſe, a ring, a garment, give to the *deſerver*, not the *beggar*. Some are ſo bashful, as not to ſend for a *good Phyſician*, or chuſe a *good Lawyer* or *Governor*, becauſe they are acquainted with a *worſe*. Begin betimes to break this fault in ſmall matters, exert

ert your liberty and judgment in denying to drink, to accept a recommendation, to lend money, to admire every one you hear praiſed. And be conſtant, not overcome with *importunity*, another ſort of *impudence*.

7. THERE are two *Diſpoſitions* moſt incident to *young Perſons of quality*, becauſe they moſt reſemble greatneſs of ſpirit, tho in truth as much oppoſite to it as a *Dropſy* to *health*: of which I ſhall ſpeak ſomewhat more copiouſly, Theſe are *Anger* and *Pride*.

1. AN *angry Inclination* in children diſcovers it ſelf, either by *pettiſhneſs*, *peevishneſs*, *haſtineſs*, &c. or by *ſurlineſs* and *ſullenneſs*. Tho all in youth of mettle are *prompt* and ſeem to be *angry* naturally, yet doth that ſhew it ſelf in *briskneſs* and *cheerfulneſs*, this in *frowardneſs* and *incorrigibility*. If this evil weed grow up with them in age, and they be not broken of it betimes; it makes them follow their own *impetus*, deſpiſe counſel of friends, and authority of Superiors; *Eripi ſibi ſuum judicium, etſi prævum, non ſinunt*; they defend and *hug* their *error*, and had rather continue in it, then change, or repent by others advice. Alſo becauſe they are *inconſiderate* and *furious*, they purſue their purpoſes good or bad with great force and concernment; and therefore take not the apteſt and moſt rational means to obtain them. (For *reaſon* judgeth what is fit and juſt, *anger* uſeth that as fit which it *judgeth* to be ſuch; which makes many good *Hunters*, for we are not angry with Beaſts, few good *Soldiers*.) Hence it comes that *angry men* are *unwary*, eaſily deceived;

ceived; not *open* and *plain*, but *exposed* to them, who are willing to take advantage. *Apt* also to *judge evil*, and hate other men upon slight occasions; therefore are they not fit for *friendship*: also *uneven*, and *unequal* in their conversation; many times also *inexorable*, unsociable, and tyrannical: and their discourses runs much upon oaths and curses. Many are the *causes of angrinesse*; sometimes a *choleric humor*, from their nativity, or adventitious, so we see families very subject to it; but most commonly it proceeds from *weakneſs of judgment*. And generally the more impotent, the subjecter to it: as children, women, aged, sickly, in adversity, or such as are other-waies also passionate. So we are *more testy and angry* when weary, when watched, or any other trouble upon us, as a *thorn in a finger* breeds a *feaver in the whole body*. Some are *angry out of choice*, thinking it a piece of *grandezza*, and that it makes them feared and respected. Others by an *evil custome*, being by their Parents or Educators indulged their own wills; who at first not suffering *others* to contradict them, at length neither dare *they themselves*.

BECAUSE this *passion* admits *no counsel* as other passions do, but is, as when a man *sets his own house on fire*, all full of tumult and confusion, that no orders can be heard or obeyed; it is difficultly cured. In age it is remedied either by *afflictions* and *crosses*, which *Providence* bestows upon such persons as he loves, or by *prudent considerations*; such as these. Because it springs commonly from *small matters*, a word, a jest, a taunt, a neglect; *endeavour to*

pass

paſs by, pardon, and get quit of the *occaſions*; *examine* no faults too curiouſly; *chaw not* nor reflect upon them; *argue* not, nor conſider what other men will think or ſay, for that blows and kindles the flame. Neither *deſire great*, *much*, *difficult*, or *rare* things; nor deſire *vehemently*; be as indifferent to all things as is poſſible; and make uſe of *common* things, rather then *appropriate* them to your ſelf; that I and *MINE* are great ſticklers for anger. When *you are in a fit*, reflect upon your ſelf and your inner conſtitution, ſee how the whole frame is diſordered (it is a paſſion even in the external as *deformed* as *dangerous*) and either *conquer* it (which after yon have done ſometimes, the victory to a vigilant perſon is much eaſier) or at leaſt *defer* what your paſſion promts you to do; for whatever is done in anger, may alſo be done with judgment. For *diſcretion* ſaith not, do not punish a faulty ſervant, but do it prudently. Some endeavor to *ſuppreſs* and quench it by violence, but then it is apt to *ferment* either into melancholy, or malice, and envy.

THE *Education* alſo *of choleric perſons* is not leſs difficult, except they be menaged when *very young*; for then their humor may be broken by force and punishment; but when they begin to underſtand their ſtrength, fair means muſt be uſed, for fear of breaking alſo their *ſpirit*; and while we cure the *angry* man, we make him *ſoft* and *lazy*. For this *paſſion*, and *ſpirit*, are many times ſo twiſted together, that it is difficult to diſtinguiſh the actions of one from thoſe of the other; and conſequently to pluck

pluck up one without deſtroying the other. It is *in vain to admoniſh* or reprehend *when the paſſion is violent*, for at beſt 'tis but as burning feathers under the noſe of one in a fit of the falling ſickneſs, which may perhaps *raiſe him* up, but cannot *cure him*. But *when he is ſober*, furniſh him with good remedies and conſiderations againſt a time of neceſſity; as men do when they fear a Siege, and expect no relief from abroad. Or *check it with another paſſion*, as with ſhame, or fear, or joy. Indeed cheerfulneſs and moderate pleaſure clear up the ſpirits: and tho *ſadneſs* and *anger* differ, yet are they much *alike in their cauſes*, and the ſame medicines are good for both.

2. PRIDE is many times grafted upon *anger*: and is ſo like to it, that it is not eaſy to diſcern which operations proceed from which cauſe. It is grounded in an *error of the underſtanding, i.e.* a vain and falſe opinion of his own excellency above others, and above the truth. In youth it *diſcovers* it ſelf by *contemt of others*, ingratitude, injurioufneſs; *accepting* all honor, reſpect, and officiouſneſs as due and deſerved, but *paying* none: therefore *converſing more willingly with inferiors*, and domineering over them alſo; neither is a proud man familiar or *friendly* to any but *flatterers*, to whom he eaſily becomes a *prey*. His care is not to *do well*, but to *ſeem* ſo; and therefore he is *aſhamed to confeſs a fault*, error, ignorance, or inferiority; to learn or be taught; to be chid or corrected. Inſtead of amendment he is ſullen and dogged. He is ſeldome free from *envy*, and therefore *impatiently hears the praiſes of another*, eſpecially

ally his *equal*; but he ſwells, looks big, ſtruts, vapors, and boaſts to ſhew what he thinks himſelf to be: he is *diſpleaſed*, hateth, and revengeth if not treated according to his merit. *Comparing himſelf with others* 'tis to his own advantage; looking only upon their *errors*, and aggrandizing them into faults and *vices*: but upon his own *virtues*, which are all *heroical*. Eſpecially *prying into the actions of Superiors*, whom he imagines to uſurp upon him, who deſerves and can menage all things, better then they. Therefore if in power, he *becomes imperious*, tyrannical, opiniaſtre, impatient, if every thing correſpond not to his deſires: But if he *fall into miſery*, as commonly ſuch do (being more expoſed to it by reaſon of their high valuing of themſelves) he is low, vile, cowardly, and dejected. His great badge is *ſingularity*, and his diſcours runs much upon *I, me, mine*, &c. This being a fault of the mind, and not radicated in the temper of the body, is reduced to equanimity by *mortification* of his own conceits and fancies: either by *punishments*, by *reaſon* and good counſel, or *converſing much with ſtrangers*; or by the *method taken by God Almighty* to humble him by others reſiſting, deſpiſing, and croſſing him.

8 I HAVE not obſerved that any *Phyſiognomical ſigns* are *infallible*: not, tho many of them concur in the ſame *indication*; and tho many famous Authors and Proverbs in all Languages ſeem to authenticate them. For indeed the *temperature of the body* ſeems no otherwiſe to be the *cauſe* of the *actions of the ſoul* or perſon, then as the *temper of the Axe is* the *cauſe* of

of *cutting*; to which many other things as figure, weight, motion, &c. are required as well as it; and yet all together are but the *inſtrument of the man*, who by greater ſtrength, dexterity, &c. can work better with another ſort of a worſe tool, and can make *one advantage remedy another diſadvantage*. We ſee alſo that *ſtudy and experience* give more force to the ſoul, then any diſpoſition whatſoever of the body; even as temperance, labour, &c. make the body more obedient: all which are great *teſtimonies of the Souls ſpirituality*. 'Tis commonly ſet down by Authors, that *tall* and *ſtrong* men are of *ſmall underſtanding* and courage: that it is a *ſign of wit*, to have a *curious taſt*, and delicate ſtomack (which indeed proceeds ſometimes from the weakneſs of that faculty by too much intentive ſtudy) and many ſuch like: which it is in vain to repeat; ſince it is not difficult to ſhew that ſome of *contrary diſpoſitions* have the *ſame ſigns*: and of *contrary ſigns*, *v. g.* to *ingenuity*, *are yet ingenious*. *Seneca* ſaith of *Claranus* ep. 66. *Inique ſe geſſit natura, & talem animum malè collocavit: aut fortaſſe voluit hos ipſum oſtendere, poſſe ingenium fortiſſimum ac beatiſſimum ſub qualibet cute latere. Et videtur in exemplum editus, non deformitate corporis fœdari animam.* The like is verified of the Preſident *Pedro Gaſca*, that recovered to the King of *Spain*, *Peru* almoſt wholly revolted: and of many more in our memory. Yet thus much I willingly grant, that the *paſſions* diſcover themſelves almoſt inevitably by the *countenance*; becauſe they, being ſudain and *violent mutations* in the Soul, cauſe the like alſo in the *ſpirits*; which shew themſelves *through the skin*: or in the motions alſo

alſo of the *exterior members*. But it is not ſo with the *inclinations* and *diſpoſitions*, which are by our own induſtry and habituations turned now into natural: and impreſs no ſuch violent or extraordinary motions in any part, either of ſpirits, or body.

9. MORE truſt is to be had to ſuch other *ſigns*, as ſeem to be the *flowers*, which preceed and pretend ſome ſmell of the *fruit* it ſelf. Theſe then *promiſe virtue*; modeſty, obedience, adviſableneſs, compaſſionateneſs, loving virtue in others, and conſorting with ſuch, cheerfulneſs, aptneſs to friendship, impatience till reconciled to any he offended, mildneſs, humility. Thoſe who are apt to *shed tears*, are of a ſofter and lovinger diſpoſition, as thoſe who cry and shed no tears, prove commonly ſtubborn. Signs of *nobleneſs and generoſity* are, to confeſs a fault rather then tell a ly, or frame a cobweb excuſe; to be *aſhamed* to be overcome in any laudable ſtudy or exerciſe; *not* to be *angry* when juſtly reproved, or corrected, (*moneri poſſe, ac velle, ſumma virtus eſt*;) to do *more* for *honor* then *reward*; *not* to be eaſily *diſcouraged or* deſpond, but to be more ſprightly; to *deſire difficult* emploiments; to *paſs by* ſmall offences; *not* to *deride* others defects; to be *more ready* to excuſe then aggravate faults of his Companions; laſtly, to *be grateful*, eſpecially to his Maſters, Teachers, and Servants. Signs of a *capacity for ſciences*, are, *attention* to what he goes about; *demanding* the reaſons of things. [By the way, asking queſtions very much diſcovers the ingeny of a child: for to ask many is a ſign of curioſity and wit; to ask vain and impertinent

ones,

ones, or the ſame over again, or not to ſtay for an anſwer, of folly and inconſiderateneſs; material and pertinent ones, of judgment and diſcretion.] *WHY* is the great queſtion of *knowledge*; *not* to be *ſatisfied* with a ſlight anſwer; *ſagacity*, and much thinking; *not talkative*, but reflecting inwardly, meditating with, and entertaining himſelf. *Primum argumentum compoſitæ mentis, poſſe conſiſtere, & ſecum morari.* Good *imitation* of what he ſees. If he have ſo much *confidence* of his parts, as to hope with induſtry to conquer every thing, but without labour to do nothing well; if he have a ſtrong faithful *memory* for things, tho not for words; if a *rational*, methodical, and regular underſtanding. As *Democritus* ſeeing *Protagoras*, when a youth, to bind up a fagot orderly, and to the beſt advantage, conceived him fit to be a Scholar.

AND *Cimabue* rationally conceived great hopes of *Giotto Bondone*, when being a poor boy and keeping his Fathers sheep he ſaw him deſigning one of them upon a brick. Afterwards he became the reſtorer of that whole art, and the famouſeſt man of his age. A child that *delights in tormenting*, and vexing either Beaſts or Men (as the daughter of *Caligula*, that let her nails grow to ſcratch her companions and play-fellows) is of an evil, perfidious, and beſtial nature.

DELIGHTING in *gallantry* commonly portends lowneſs and weakneſs of ſpirit, as have thoſe Women, who have nothing but their outſide to entitle them to humanity. But *ſlovenlineſs*,

venlineſs, if it proceed from negligence, *i.e.* if he be careleſs in other things, eſpecially of concernment, is a very ill ſign: *ad morem diſcincti vivere Nattæ.* But if from particular neglect of delicateneſs, as too low and mean, 'tis a good ſign, *cave tibi à male cincto puero.* A *ſign of timorouſneſs and effeminacy* is to indulge divers fancies, and to pretend to ſee imaginations and ſpectra (things which valiant men are ſeldom troubled withal) as alſo to pretend antipathy to divers ſorts of meats; &c. and timorouſneſs is the prologue to craft and diſſimulation. *Unſeaſonable gravity* many times indicates flowneſs to ſciences, negligence, and weak memory. *Quickneſs of wit* is in danger to uſher in pride, contemt, abuſe of others, and neglect of ſtudy. *Acuteneſs and ſagacity* is often accompanied with anger and precipitiouſneſs. Such alſo, if Students, are apt to fall into needleſs curioſities, factions and hereſies. For they ſearch not to the bottom; but having principles think to work out the reſt by the dexterity of their wit. *Vain-glorioſneſs* is alwaies ſubject to *flatterers.* Diſtinguish between *ſoftneſs* and *meekneſs*: the more ſoft the leſs underſtanding, the more meek, the greater generoſity and nobleneſs of ſpirit: a ſoft man hath no anger or gall, a meek man bridles and maſters it. *Huffing* and ſwaggering (like bottled drink) commonly ſhews *want of ſpirit*, for it is but froth that makes that noiſe, and preſently ſuch become vapid, and diſtaſtful.

10. WE muſt take heed of thinking any of theſe imperfections or faults *incurable*, becauſe according to a *natural* inclination: or if a child be

be not exactly such a one as we would have him, that he must be treated as the *Brachmans* did their children, whose indoles they disliked, abandon them in the Woods to the wild Beasts; or as the Inhabitants of *Madagascar*, who expose all their children born upon a *Friday*. *Turpiter desperatur quicquid fieri potest*, saith *Quintilian*. *Illud desperandum est posse nos casu bonam mentem influere: laborandum est: & ut verum dicam, ne labor quidem magnus est; si modo animum formare incipimus, antequam durescat pravitas ejus. Sed nec indurata despero. Nihil est, quod non expugnet pertinax opera, & intenta ac diligens cura.* Sen. ep. 50. Let the industrious and skilful Educator make many trials and divers experiments, as Physicians do, before they give a determinate *prognostic*.

NOW, of *cures* some are general. As 1. to make them *know* their infirmity, and that it is an infirmity; and 2. that they *be willing* to be cured. For it is not as in corporeal diseases, when the body is necessitated, by connexion of causes, to undergo and suffer the malady incumbent. But here the Soul is *in its own power*, subject to it self only and its own will, and that directed by the understanding. Wherefore the first step to a cure, is to *convince* by reason *that they do ill*, *i.e.* to acknowledge their disease: the desire to have it cured follows naturally. So that it is in the power of *reason* to rule absolutely over the affections and dispositions of the Soul. But because *reason* sometimes is *misled*, or obstinately *mistaken*, Almighty God hath given us his holy *Religion*, and his *spirit*, to govern reason also, and render every thought

thought obedient to *Faith*. So that in *Religion* lies the univerſal and never failing remedy of all the evils of the Soul. But many times particular and topical ones are alſo to be applied. A child, when he begins to go, refuſeth immediately to be aſſiſted; So when the will begins to follow its own choice, it then alſo begins to ſcorn a guide; the appetite of *liberty* being ſtronger then that of *ſecurity*. Great induſtry therefore and diſcretion is requiſite to turn it the beſt way; endeavouring, as Phyſicians, to *introduce the contrary* of what is amiſs, and ſupply what is defective; to *coerce* and diſcountenance the bold and impertinent; to *encourage* the ſoft and modeſt: *ſevere* to the merry, *cheerful* to the melancholic. Waken the *taciturn* with queſtions, and ſilence the *loquacious* with baffling fallacies. Bridle the too *forward* and eager, and ſpur up the *lazy* and ſlothful.

II. SOME there are, who are *lazy and unindustrious to ſtudy*, yet very active and *ſprightly in bodily exerciſes*; theſe many times are fitter for other employments then learning. Others are to all purpoſes *ſlow* and *ſawntring*, and theſe are to be cured with bodily labor. Firſt make them *play*, *run*, *leap*, &c. afterwards bring them to ſtudy. For there ſeems to be a moiſture clogging their ſpirit, which muſt be firſt ſhaken of; for if they be indulged they will become more ſleepy, even till chang'd into *dormice*. Then *never let them want work*, yet not much at a time, but be careful that what you command them be ſedulouſly performed. There are alſo who are *pettiſh*, *peevish*, *hard to pleaſe*, and are alwaies lean, maigre, and conſumtive: which proceeds

proceeds from a sharp, thin humor, easily exasperated, and to such a degree as may be very prejudicial. It is best therefore to deal with those *gently* and *smoothly* (the default being more in the body then the mind) and not put them upon crabbed, intricate, vexatious, or intentive studies; nor be too *rigorous* in exacting an account of them. It would be worth labor to try whether such *medicines*, as dulcify the blood, would not profit them. Like to these are they, who seem *rough, harsh, regardless of civility, and not easily mingling conversation.* These, (if not such in extremity) when mellowed by experience, *prove better then the complaisant* and amicable. Keep this sour disposition to study, virtue, and knowledge; and tho he grumble and repine, be content so as he doth his work; and he is *in less danger of temtation*, becomes more solidly virtuous, and lasts much the longer. As the wine, which pleaseth in the *Cuve*, must be drunk in the *must*. They are also *fitter for friendship* then the compliant; for these are equal to all, and the greatest interest can be gain'd in them is but *civility*; the other *chuse* their company, and *fix* upon the best. This *sourness* proceeds ordinarily from a brisker, and fiercer spirit, not willing to go in the ordinary *routte*, nor follow the track of those he undervalues; but loves the *generous tast of liberty.* Whereas the *soft wax*, that melts with every ones fingers, *keeps no impression.* But if this *harshness be extream*, and increase with age; consider whether it grow from *pride*, and then the root is to be digged up; or from *natural inclination*; and then let him frequent facetious and merry company, let him converse with *Strangers*, with whom

whom he must stand upon his guard. *Womens* acquaintance also, if discreet persons, is not ill for this disease. With the *froward* and *perverse* begin to use severity betimes, and master him before he know his own strength. Let him not be *humored or gain by his sturdiness*; but let him know by experience, that his tricks are not only *undecent*, but vain also and *uneffectual*. Imitate *God Almighty*, who to the *meek* sheweth himself *gentle*, but to the *perverse*, *froward*: that he may humble the high looks and thoughts of the proud. For indeed this *sullen humor*, which against all reason will be guided only by its own opinions, and will brook no contradiction, is the effect of the greatest *pride*; and is too frequently found in Persons of quality, when cockered by Parents, or flattered by Servants. When they are children *rough usage* is good for them, but afterwards it irritates them the more. Then if *sober reasoning* open not their eyes, they must be (as wild Trees) often transplanted and removed into strange company. For where unacquainted they dare not shew their humor; especially before such as will not brook their impertinencies, but answer them with laughter, scorn, or somewhat more severe. Indeed generally all *bad dispositions* are reclaimed by conversation, and the example of other persons, especially such as are eminent in the virtue you would produce. *Afflictions* also have a wonderful force, which are discreetly to be menaged by the *Educator*, for then the humors are ripe for purgation.

CHAP. X.

Of parts or capacities in general; and of their diverſity; and how to be ordered and rectified.

HITHERTO we have ſpoken of *Diſpoſitions* in order to the *regulation of life and manners*. In the next place we muſt treat of what concerns *Knowledge and Science*. And in order to this we muſt reſume; that there are *three faculties* (of which we ſhall ſpeak by and by more copiouſly) naturally implanted in us, *Wit*, *Judgment*, and *Memory*. Concerning which that you may the better underſtand my intention, I will ſet down the moſt common and uſual differences of *capacities*. And firſt take notice, that the goodneſs of *Wit* is ſeen in, firſt quick *apprehending* what is propoſed: and 2ly ready, pertinent, and copious *invention*. A *Memory* then is counted excellent, when it *quickly* embraceth, and *long* retaineth, what is committed to it. And that *Judgment* is commended, which ſubtilly *compareth*, and accurately *diſcerns* between things that are like. Next, that *Wits* ſome are *ordinary*, others *extraordinary*. Extraordinary, ſuch are:

1. IMAGINATIVE *perſons*, who 1. either have their *fancy ſo volatil and skipping* from one thing to another, that they cannot fix long upon any one ſubject. Sometimes this proceeds from levity

vity and impatience of the labor of thinking (*non eſt enim minor laſſitudo animi quam corporis, ſed occultior*;) ſometimes from *Melancholy*. And ſuch a degree there is of this, as is incurable but only by Medicine, that is frenzy and madneſs. Or 2ly who have *great and ready variety of fancies or ſuggeſtions, but little of Judgment*. Even as Ciſterns, whereinto the water continually flows, are never clear. Theſe catch at, and ſit down with, their fulleſt apprehenſions, without weighing or conſidering the contrary; and are called *Phantaſtical*. The beſt way to *cure* both theſe, is to fix them, by ſetting them to *Mathematicks*, Geometry eſpecially, where they are not ſuffered to taſt a ſecond dish, till they have perfectly digeſted the former; and by *employing their memory*. *Diſputations* alſo in public are very profitable.

2. PRECOCIOUS *perſons*, whom the Proverb hath branded to be of *ſmall duration*. Perhaps becauſe theſe *fine Tempers* are uſually leſs ſtrong and durable, their ſpirits either exhaling and ſpending, or fixing and thickning. So that like corn upon ſtony ground, they ſpring up upon a ſuddain, ſhew all they can do, are in admiration for their forwardnes; but wanting root, they bring forth yellow, and emty eares before the Harveſt, and ſo vanish. Thus *Hermogenes* the Orator was heard with admiration at 12. years old, at 24. with laughter. Yet by the good leave of the *Proverb*, I have not ſeen many of *precocious* parts, except by their own or Educators fault, miſcarry. For many times it happens that thoſe perſons, ſeeing their advantage in the race above their companions,

ſlacken their ſpeed, betaking themſelves to pleaſure and idlenes; or as they ſay of *Rablais*, who not finding his good parts and ſerious ſtudies encouraged according to his expectation, abandoned himſelf to *buffoonery*. Theſe *pregnant wits*, being much courted for their *plauſible* converſation, endanger their ruin from thoſe, who pretend to woe their friendſhip. It would be better for them to conſider, that they are not matched only with thoſe who ſtarted at the ſame time with them, but with thoſe alſo who had advantage; and that he is to be crowned, not who doth *as well as others*, but *as well as he can*. But becauſe of the prejudice moſt men have againſt *precociouſnes*, it will not be amiſs to ſhew ſome late examples of thoſe who begun betimes, have proved admirable, and laſted a long while. The great *Card. Bellarmine*, whilſt at School, interpreted publicly *Cicero*'s Oration *pro Milone*; at 16. began to preach, and openly read the grounds of Divinity. *Card. du Perron* read over the *Almageſt* of *Ptolemy* in 13. days before he was 18. years old. *Torquato Taſſo* ſpoke plain at 6. months old; at 3. years went to School; at ſeven he underſtood Latin and Greek, and made Verſes; before 12. he finished his Cours of Rhetoric, Poetry, Logic, and Ethics; at 17. he received his degrees in Philoſophy, Laws, and Divinity; and then printed his *Rinaldo*. And tho of prodigious natural parts, yet the writer of his life obſerves, that he writ (his Poëms eſpecially) by the force of indefatigable ſtudy, rather then vivacity of wit, or fruitfulnes of invention; which rendered them admirable, for he began there where others would have ended.

ed. *Auguſtus Cæſar* at 19. years old, contrary to the advice of his Friends, put himſelf upon the menagement of affairs, claimed, and entred upon, the inheritance and ſucceſſion to his great Uncle *Julius*. So did *Coſmo* (the great *Coſmo*) *Medici*, at 17. years old, contrary alſo to the counſel of his kindred, take upon him the government of the Republic of *Florence*, after the murder of his couſin Duke *Alexander*. By the bye alſo 'tis obſerved, that to both of theſe the firſt day of *Auguſtus* was fortunate, to the one for the Battel at *Actium*, to the other for the two victories over the two *Strozzi*, Father and Son. *Veſalius* began when a child to cut up Mice and Rats; *Mich. Angelo* to draw Figures: *Galen* to compoſe Medicines. *Jo. Picus* Earl of *Mirandula* out-went his Teachers, nor could they propoſe any thing to him, which he did not immediately apprehend; and the 900. *concluſions*, which he propoſed to defend againſt all oppoſers about 21. years of age, ſhew what he was, and he never retired till his death. *Joſ. Scaliger* ſaith of himſelf, that all the time he lived with his Father in his youth, he every day *declamed*, and before 17. years old made his Tragedy *Oedipus*. Beſides many other particulars which he reciteth in the life of his Father. To *Vid. Fab. Pibrac* then not 20. years old, the great *Alciati* in his public Lectures acknowledged the ſolution of many great difficulties in the civil Law. *Grotius* at 8. years old made Verſes, and performed his public exerciſes in Philoſophy; before 15. he put forth his Comment upon *Martianus Capella*. At 16. he pleaded cauſes. At 17. he put forth his Comment upon *Aratus*. *Lipſius* writ his Books *Va-*

riarum Lectionum at 18. years old. *Ingenium habuit docile, & omnium capax præter Muſices: memoria non ſine præceptorum miraculo etiam in puero, quæ in ſenectute non defecit.* Cent. 4. ep. 87. Sr *Phi. Sidney* (ſaith Sr *Fou. Grevill*) tho I knew from a *child*, yet I never knew other then a *man*; with ſuch ſtaiednes of mind, lovely and familiar gravity, as carried grace and reverence above greater years. And what his parts were, appears by that ſtrange affection born him by *Languet*, and *William* Prince of *Orange*, who kept correſpondence with him when but a youth. *Calvin* printed his Inſtitutions before 25. years old. *Alph. Toſtatus* learned all the liberal Sciences without being taught; and writ in the 40. years he lived as much as moſt men can in that time well read: yet was he alſo Counſellor to the King, Referendary Major of *Spain*, and Profeſſor of Philoſophy, Divinity, and Law in the Univerſity of *Salamanca*. I could bring alſo very many more of our own Nation, and my own knowledg (beſides Mr *Oughtred* and Mr *Cowley*) to teſtify againſt that Proverb: but I think *very few* examples (*Vopiſcus* ſaith *none*) can be given of ſuch, as being dull and heavy in their youth, arrived to any great perfection in their age. *Neminem* (ſays he in *Probo*) *unquam perveniſſe ad virtutum ſummam jam maturum, niſi qui puer ſeminario virtutum generoſiore concretus aliquid inclitum deſignaſſet. Mai non ſi raccoglie buon frutto nell' autumno, ſe' albero non iſpunta buone foglie nella prima vera. Danti. Indubitatum eſt, eos, qui in ullâ re unquam excelluerunt, mature puerilibus annis ad eam rem acceſſiſſe.* P. Com. p. 59. *totum in hoc conſiſtit, primum in beneficio Dei, proximè in educatione.*

cationc. Ibid. Let no man therefore *ſlacken his endeavor* towards theſe early fruits, nor let the young man himſelf *deſpond*, but rather (which is a great truth) ſay, that God Almighty hath thus furniſhed him to be an *ornament* to his Creation, and an *aſſiſtance* to Mankind. Let the Educator alſo be more careful of him, and *not leave him to himſelf*, for there will come cold froſts and hails, loathings and tediouſnes of *Labor*, which, if not well defended, will hazard his dropping off. The *ſubtil and delicate edge*, if encountring too great difficulties, is in danger *to turn*; in ſuch caſes therefore let them not be tired out, but aſſiſted to expedite themſelves with eaſe and delight. Propoſe to them high and noble ſtudies, but give them your hand; keep them continually running, but not at their full ſpeed, leſt they grow weary, and loath, and abandon them. And indeed it is a much greater difficulty and maſter-piece, to direct and conduct *great parts*, then *mean vies*. *Parts* are *indifferent* to good or bad, and great parts to great good or great evil; and *all great evil* as well as *great good* proceeds from them. And which way ſoever they go, they are not eaſily diverted, their abilities ſupplying them ſtill with ſufficient defence for themſelves. *Maxima ingenia*, ſaith *Seneca*, *miror & timeo, mediocria probo*; as he is in leſs danger who *walks on a plain*, then he who *dances on a rope*. *Minutius*, in the Preface to his Paradoxes, tells us of one *Creighton*, a Scottiſhman, who at 21. years old (when he was killed by order of the Duke of *Mantua*) underſtood twelve Languages, had read over all the Poets, and Fathers, diſputed *de omni ſcibili*, and anſwered *ex tempore* in

verſe: *Ingenium*, ſaith *Scaliger*, *prodigioſum, & admiratione magis quam amore dignum, ei judicium deſuit, Principes ſolent illa ingenia amare magis, quam bene doctos.* Such perſons, if *not well regulated* (which as I ſaid is difficult) become many times *proud and conceited*, angry and precipitious, ſcornful and preſumtuous, many times alſo light and freakish. And truly *mean* and indifferent, or even *low wits*, have more pleaſure and ſatisfaction then theſe *high-flyers*. For truſting to their parts they neglect ſtudy and exerciſe, and ſo are eaſily ſurpriſed and diſcovered, when either not fully apprehending the queſtion and the conſequences of an opinion, or themſelves not well diſpoſed for diſcourſe.

3. THERE is another ſort who have not ſo great parts, but have a *volubility of language*, are able upon a ſuddain to ſpeak *de omni ente & non ente*, and of them too, *pro & con*. This paſſeth amongſt Women and ordinary people for *Eloquence* and great parts; but amongſt diſcreet and ſerious perſons, for *impertinence*. And the rather, becauſe theſe Men chuſe to talk commonly of things they underſtand not, or are moſt improper and unknown to the company; and of them alſo, without order, or method; and have, when at a *non plus*, certain *common places* to retire to; leſt they ſhould fall into that terrible diſgrace of having no more to ſay.

4. SOME perſons (tho very few) have a ſtrong *indoles* or inclination to, and abilities for, ſome particular ſcience; *ſtrong*, I ſay; for a ſlight fancy to one more then another is not ſtraight

ſtraightways (as they call it) *a Genius* to ſuch a thing: for *moſt men* are not altogether indifferent to *all ſorts* of learning, (tho *Card. du Perron* could never obſerve that he was more affected to, or more apt for, one Science then another) and yet may arrive to a great perfection in that, whereto they are leaſt diſpoſed. But if his *Genius* lead him ſo ſtrongly to any one Science, that he be unapt to others, it is by all means to be humored. *Ne tentes* (ſaith *Quintil.*) *quod effici non poteſt; nec ab eo, quod quis optime facit, in aliud, cui minus eſt idoneus, eum transferas.* It is reported of *Ch. Clavius*, that being found by the *Jeſuits*, under whoſe education he was, very unapt for learning, and ready to be ſent back to his Parents, to be ſome other way emploied, before they would quite abandon him, one of them reſolved to try him in Mathematics; wherein in a ſhort time he profited to admiration, and grew very famous and eminent in thoſe ſtudies. Or if his *Genius* be accompanied with a noble and generous wit, let great endeavor be uſed to teach him *other* Sciences; and if that, he is inclined to, be not the nobleſt, to take him off from *it* alſo. *Omnino iniquum eſt nobiliora ingenia dehoneſtari ſtudiis minoribus.* Yet many times it is difficult to bring ſuch off their inclination; as in *Monſieur Paſcal*; out of the Preface to whoſe laſt book I will tranſcribe ſome paſſages very memorable both concerning the *precocioufnes* of his wit, and ſtrong *inclination* to Mathematics.

"*Monſieur Paſcal* was obſerved in his child-
"hood to have had an admirable underſtand-
"ing to pierce into the profundity and depth

"of things; and to diſcern ſolid reaſon from "ſuperficial words. In ſo much that when they "offered him words only, his underſtanding "was reſtles and unſetled, until he had diſco-"vered reaſon. At 11. years old, at table, hav-"ing ſtruck an earthen dish, and obſerved it "to make a ſound, which ceaſed as ſoon as "touched with his hand, he was very earneſt to "know the cauſe thereof; and from that began "to demand many other queſtions concerning "ſounds, in ſo much that he made then a ſmall, "but very ingenious, treatiſe concerning ſounds. "This his ſtrange inclination to ratiocination, "made his Father fear, that if he should give "him any inſight into Geometry and Mathe-"matics, he would be ſo much taken with "them, that he would neglect all other ſtudies, "eſpecially Languages. He therefore reſolved "to hinder him, to lock up all Books of thoſe "Sciences, and not ſo much as to ſpeak of them "in his preſence. But all this cautiouſnes ſerved "only to excite his curioſity; ſo that he often "intreated his Father to teach him Mathema-"tics, or at leaſt to tell him what they were. "His Father to ſatisfy him ſomewhat, in general "ſaid, they were Sciences which taught how to "make figures equal or proportional one to ano-"ther, and withal forbad him to ſpeak to him, "or think any more, of them. A command "impoſſible for ſuch a wit. For upon this hint "he began to revolve them continually in his "mind, eſpecially at his times of recreation. "Once eſpecially being in a large Hall (where "he uſed to divertiſe himſelf) he began to make "figures with a coal on the pavement, as a cir-"cle, a triangle of equal ſides, or of equal an-

gles,

"gles, and the like, and this he did easily. Afterwards he began to search out and make "propositions. But all Books and instruction "being by his Fathers diligence concealed from "him, he was forced to give names and definitions after his own invention. A circle he "called a round, a line a bar, &c. After this "he framed also to himself Axiomes, and upon "them Demonstrations after his own manner, "till he arrived to the 32. *Prop.* E. *l.* 1. His Father "surprizing him in this posture, was mightily "astonished when he heard him discourse, and as "it were analize his propositions. And here"upon, by the advice of friends, he put into "his hands *Euclides Elements*, which he read and "comprehended at 12. years old, with as great "pleasure and facility, as other Children do "Romances: he read and understood it all by "himself without any Master; and advanced so "much in that knowledg, that a while after at "*Paris* he entred into the Conferences of learned Men, held once a week concerning Mathematical questions. Thither he brought his "own inventions, examined others propositi"ons, &c. and yet was all this knowledg only "the product of his leasure hours. At 16. years "old he composed a treatise of *Conics*, which "*Monsieur Descartes* would not believe but to "have bin the work of his Father, endeavor"ing to procure reputation to his Son. At "19. years old he invented that Instrument of "Arithmetic, which is in print; and at 23. hav"ing seen the experiments of *Torricelli*, he also "added to them a great number of his own. This example of *Monsieur Pascal* is very extraordinary, as was that of *Pet. Damianus* to piety;

ty; who being a Boy and almoſt ſtarved and naked, by the churliſh and unnatural uſage of his Brother, yet having found a piece of mony, not regarding his own neceſſities, he beſtowed it upon a Prieſt to pray for his Fathers Soul. Moſt men are fit for many Sciences, and that inclination, which they have to one more then another, is ordinarily *from their ability* to perform one more then another: as memory is for ſome; wit for others; courage and bodily ſtrength for others, &c. or *from their own imitation, or others recommendation,* by word or example, to one thing more then another; or *from ſome external and accidental effect* they have ſeen or known of any one, or ſome ſuch like. But tho all men have not, or ſcarce any have, *all faculties* excellent in an equal degree; it will be the Teachers care and Educateds endeavor to better that, wherein they are *moſt defective*; but ſo all waies, that you conduct them by that way they will go. Too much ſtrained-wits, as forced grounds, badly correſpond to our hopes. *Unuſquiſque ſuum noſcat*, ſaith *Tully*, *ad quas res aptiſſimi erimus, in iis potiſſimum elaborabimus.* *Seneca* ſaith, that *Virgil* was as unfortunate in Proſe, as *Cicero* in Verſe. But I am rather perſwaded that both the one and the other proceeded from want of practiſe. For *Taſſo* was eminent in both: and *Ovid* was an acute and eloquent Declamator as well as a fluent Poët. And *Sen.* l. 2. Cont. 3. ſtories of him, that being importuned by his Friends for liberty to expunge three verſes out of his Writings, he yeilded upon condition he might except three, and named thoſe they would have blotted out.

5. BESIDES

5. BESIDES what I have already mentioned, there are in teaching Sciences, two great rules to be obſerved. 1. *Begin not to teach a new ſcience till your Scholar underſtand all that is neceſſary* to it; as not Rhetoric till he know Grammar, and the Latin Tongue, for ſo he will learn both more, and cheerfuller. Whereas the mind cannot to purpoſe intend many things at once. Tho ſuch ſtudies as have correſpondence and affinity may well be conjoined; for the comparing illuſtrates both, and variety takes off the tedioufnes. See *Quint.* l. 2. c. 12. Be not too haſty with your Scholar; *advance* him *not too faſt*; lay the foundation ſure and ſtable. For he that eats faſter then he digeſts, breeds crudities, and work for the Phyſician to purge away. Beſides he that underſtands, goes on cheerfully and ſecurely. Which I take to be the reaſon, why *Men of age make greater progreſs in learning, then Children. Jul. Scaliger* began not to learn *Greek* till 40. years old, and then maſtered it in a very few months, as he did *French* and *Gaſcon* in three. *Pet. Damianus* learn'd not to read till mans eſtate, yet proved one of the eminenteſt Scholars of his time. *Balaus* entred ſo late upon the Law, that they told him he intended to be an Advocate in the other World. 2. *Teach not too much at once*, but take your Leſſon in pieces, let him ſpell before he read; invent in English before in Latin, confuſedly before in order; then *chuſe* the beſt, put it in *order*, *turn* it into Latin, and then *file* and polish it. It is reported of *Virgil*, that he firſt compoſed his matter in Proſe, then turn'd it into Verſe, afterwards reformed thoſe Verſes to fewer; and laſt of all reviſed and amended them.

them. To these rules I must add, that *he be taught things necessary* or *useful.* Such are,

1. LANGUAGES. The *Bulla Aurea*, tit. 26. commands all the Sons of Electors to be brought up from 7. years old, in the *Italian* and *Slavonian* Languages, and to perfect that study before 14. That is prescribed to the German nobility; but for ours it seems requisite, that they learn the *Latin Tongue*, so much as to understand an Author readily, to write and speak it competently; and if they go abroad, the more readily they speak it, the better. Other of the *learned* Languages are ornaments, but not so necessary as the *Modern:* and of these, theirs, with whom we have most converse, are the most useful.

2. IT is requisite that he learn to *speak perspicuously, decently,* and *persuasively,* which is *Rhetoric.* To understand the difference of *stiles* Epistolary, Historical, and for Orations in all the three kinds. Also to *compose* and *pronounce* them handsomly, at least in his own Language. It is better also, if he understand and practise (tho not much, except he have a considerable dexterity in it) *Poetry*; without which no man can be a perfect Orator, but his fancy as well as expressions will be low and mean. *Poetry* warms the imagination, makes it active, and promt to soar to the top of *Parnassus*; it emboldens to the use of a lofty *Metaphor*, or confident *Catachresis.* Besides accustoming the *stile to measure* gives insight, judgment, and readines also in Oratorical number. It teacheth also to chuse good words, to consider, weigh, and

and pierce better into what we read, to take notice of the moſt delicate artifice, and diſcern ſparks of diamonds. So that it is obſerved, that when *Poetry* is deſpiſed, other Sciences alſo are in the wane. One great piece of *Poetry*, and perhaps the moſt familiar and proper, is the *Dramatic*, in which could they be of good ſubjects, well garbled, and diſcreetly handled, it would not misbecome our young Gentleman to have his part.

3. MUSICK I think not worth a Gentlemans labor, requiring much induſtry and time to learn, and little to looſe, it. It is uſed chiefly to pleaſe others, who may receive the ſame *guſto* from a mercenary (to the perfection of many of whom few Gentlemen arrive) at a very eaſy rate. I ſhould rather adviſe *Singing*, eſpecially if you fear him ſubject to a *conſumtion*; which, beſides that it ſtrengthens the lungs, modulates the voice, gives a great grace to elocution, and needs no inſtrument to remove or tune.

4. TO *diſcourſe pertinently and rationally* is alſo neceſſary. This is *Logic*; which tho taught in every Colledg, and every one learneth, yet do very few attain perfection in it. *Error* is ſo well diſguiſed, *Verity* is alſo ſometimes ſo deep, and our cord ſo ſhallow, that it requireth very much experience, to be able readily to diſcover the truth, and diſſolve a ſophiſm. Theſe knowledges already mentioned are but *foundations*, upon which all Sciences are *built*, but themſelves appear not in the *edifice*. For they are nothing but regulating and *perfecting the actions*

of

of our natural faculties; not *informing* them with any new or extrinſecal accedent; they are diſpoſing and preparing the *table*, that good reſemblances may be *drawn* upon it. They are neceſſary that a man may make the beſt advantage of his natural parts in apprehending of other *Arts* and *Knowledges*. Some indeed have bin of opinion, that a *Gentleman* needs no more, but what nature hath given him. *Licinius*, and a great *General* in our own times, were ſo illiterate, that they could ſcarce write their own names. *Lewis* XI. deſired his Son might underſtand no more Latin then, *Qui neſcit diſſimulare, neſcit regnare.* And what harm had it bin, if he had permitted his Son (Charles VIII.) to have learned ſomewhat of *Latin*? He could at the worſt but have done as he did, that is commit his buſines to others, and not be able to diſcern good counſel from evil, and intereſſed. But it ſeems that Prince had but one trick in *King-craft*, and that a very mean one; more Latin might have taught him others, and not to have needed that, ſo baſe and unworthy of a Prince. As it did thoſe great *Monarcks*, who were practiſed in them, *Julius*, *Auguſtus*, and the reſt of that family; (whereof *Nero*, to his diſhonor, was the firſt that ſtood in need of borrowed eloquence, *Seneca* making his ſpeeches for him;) *Trajan*, *Hadrian*, *M. Aurelius*, and that miracle of Princes, *Severus Alexander*. *Hannibal* writ the lives of two famous Generals: and *Alexander* ſlept with *Homer* under his pillow. I will not muſter up any more examples; they are infinite. Learning, i. e. *Sciences* are not *neceſſary* to every man; nor all to any man; yet are they *uſeful* to all, tho not to all

all equally. But that is beſt, which is moſt beneficial and proper for every ones condition of life. *Learning and ſtudy makes* a young man thinking, attentive, induſtrious, confident, and wary; an old man cheerful, and reſolved. 'Tis an ornament in *proſperity*, a refuge in *adverſity*; an entertainment at *home*, a companion *abroad*: it cheers in ſolitude and *priſon*; it moderates in the height of *fortune*, and upon the throne. In *theſe parts of the World* we ſeem to run after *Sciences*, and think them to be all things; whereas the great and *univerſal buſines* of our life, eſpecially active, is wiſdom, prudence, noblenes, and liberty of ſpirit. *Sciences* are neceſſary to mans life, and Profeſſors of them are requiſite to inſtruct ſuch, whom it concerns to know and exerciſe them; in other perſons *wiſdom* is the chiefeſt, and what can be ſpared from acquiring that, let it be beſtowed upon *Science*. By the way, take notice, that theſe are not both the ſame, that to *be learned* is *not to be wiſe*; nor are *Sciences* to be placed in the upper room, notwithſtanding the honor and wealth to be acquired by them. They are particular means for the obtaining particular ends; and diſpoſe a man very much for wiſdom alſo: but the great univerſal *Art* is, *Tu regere imperio populos, &c.* to excel others in virtue, prudence, and thoſe abilities which render him more uſeful in the general concernments of Mankind. Beſides *Sciences* are eaſily learned being taught by routte and courſe; but *wiſdom* requires greater *advertency*, and more *accurate obſervation*; which all are not able to *learn*, and very few to *teach*. But, if a young man be induſtrious and of good parts, there is time enough for both *Sciences* and *wiſdom*.

dom. Those are more properly the employments of youth, this of maturer age. He may obtain those before he be well capable of this, I mean a sufficient perfection in them; not so much as is required for a *Professor*, but so much, as is necessary or requisite for *a Gentleman*. Nor will the acquisition of them hinder his progress in this, but much further, and advance, it. Both because of the well-disposing of the faculty, and of the affinity between both knowledges. Amongst *Sciences* therefore I recommend to him,

5. THE *practise of discoursing*, or the seeking after truth by Evidence, which is *Mathematics*, *Geometry* especially. I mean not a superficial taking upon trust the *Propositions*, or the *practical* part only, or *Instruments*; these spoil, make not, *Mathematicians*, but the *high road of Demonstration*. This is the first part of the building that appears above ground; it is practising them in the greatest Instances of invention that we know; it fixeth the fancy, it accustometh to thinking, and enquiring after truth in all discourses. *Analytica* is the gage of a mans parts, and *Algebra* the pinnacle of argumentation. Only let it be remembred, that I advise it here as a *piece of Education*, not a profession. I would not have a Gentleman give up himself to it; for it makes him less fit for active life, and common conversation; *except* he well consider that he cannot find his Demonstration in all matters; *except* he can be content with such evidence as the subject affords; and not despise a proof, because he can say somewhat against it: and *except* he can apply his mind and intention to things as they are in the World; and not

not rack them to the accurate model of his exactly regulated Imagination.

6. NATURAL *Philosophy*, but especially *Ethics*, and *Politics*, should also not be neglected. Which will dispose him, when he comes to greater maturity, to comprehend the *Laws*, especially of his own, and neighboring Nations, and their Government. Of which I shall speak hereafter.

7. YET one thing we lack. *Albertus Magnus* desired of God 5. years before his death, that he might forget all that he had learned in those studies, that he might intirely give himself up to *devotion*. The example also of *Monsieur Pascal* is very eminent. "Tho he was "able, as any man could be, to pierce into the "secrets of nature, and actually did see very far "into them; yet more then ten years before "his death, he so well understood the vanity "and nothingnes of all those kinds of know-"ledg, and conceived such a distast against them; "that he could hardly endure men of parts "should seriously discourse of, or busy them-"selves, in them: from that time he alwaies "professed, that nothing besides *Religion* was an "object worthy an ingenious mans study; that "it was a proof of the lownes, whereto we "were thrown by the fall, that a man should "seriously fasten upon the search of such things, "as contribute little or nothing to his happi-"nes. Wherefore his usual saying was, that all "those Sciences produced no consolation in "the times of affliction; but that the know-"ledg of *Christianity* was a comfort both in adversity,

"versity, and defect of all other knowledg. He "believed therefore, tho there were some "advantage or customary obligation to study "things of nature, and to be able to conceive "and discourse rationally concerning them; yet "it was absolutely necessary not to prize them "above their just value. And that if it were "better to know and undervalue, then be ig-"norant of, them; yet it were better to be ig-"norant of, then know and overvalue, them. The gentle spirit of *Petrarch* also long before his death quitted his *Helicon* and *Muses* for mount *Olivet* and *Divinity*. *Card. du Perron* kept not so much as any book of humanity (tho formerly a great Poet and Orator) either Poetry, Oratory, or History in his Library. *Jo. Picus Mirandula* extreamly repented his love verses; so did *Bembus*, *Ronsard*, *Marc-Ant. Muretus*, *Laur. Gacubaro*, and *Cavalier Marini*. And *Naugerius* tho formerly a famous Poet, yet afterwards so much detested all licentious compositions, particularly *Martial*; that every year he bought up a considerable number of such books, and upon his birth-day solemnly burnt them. *Nonnus in penance* for his *Dionysiaca* paraphras'd the Gospel of St. *John*. *Pet. Veliardus* not being able to abolish the custome of reading the Poets, &c. *Omnes Poetas, scriptoresque profanos Evangelicos faciebat. Omnia ad exædificandam in timore domini juventutem accommodabat, ut unde non pauci perniciem periculumque suis discipulis ferunt, inde illi in salutem & morum disciplinam compararet. Orlan. in vita P. Fabri.* These, you will say, did well to begin to disengage themselves of their riding posture, when they came in sight of their home: but that it will be difficult to perswade young men

men coming into the World to follow these examples. This I grant, yet some time should be given to him that gives us all, *even in youth*; and the more the better; and as before I advised to the *practise of Religion* in the very beginning, so, as they grow towards maturity, I would perswade them to the *study of Divinity*, even that *decried study of School-Divinity*. Which the great Earl of *Strafford*, and many other very wise Persons and States-men have themselves studied, and to others recommended. *Theologia Scholastica principi viro necessaria; nam, dum quæstiones suas discutiunt, omnes subtilitates, effugia, suspiciones, omnes denique ingenii machinas & vires produnt, &c.* The Writers of this do more exactly canvas, and search out, their subject then any others whatsoever. Which partly might be the reason why *Monsieur Pascal* fell into such an utter dislike and loathing of his Physical and Mathematical studies in comparison of Divinity. For tho he afterwards made that discourse of the *Roulet* or *Cycloid*, yet all therein was found out by chance, and almost without study; and besides he intended it for another purpose far differing from Mathematics. But if ever this study was *necessary*, it is now much more certainly, when some are ready by the study of Nature to immerse God in the matter; and with those impieties of *Democritus* and *Epicurus* to confound him with Nature: and others for want of this ballast in these unsettled times, are driven upon rocks and sands by the ignorance of some, and craft of others, that lye in wait to deceive the *better-minded*, but *less-learned* then themselves.

6. AND

6. AND the *beſt place* and *manner of learning* theſe, and all other Arts and Sciences, or what belongeth to them, I take to be in *the Univerſities*. And ſo hath bin the general opinion from the very beginning of learning. Theſe were the *Schools of the Prophets* in Gods Church; and ſuch were *Athens*, *Alexandria*, and many other places, among them that followed their own reaſon. For theſe were the great *Markets for Learning*; *here* reſided the beſt learned, and greateſt frequency of them; *here* was emulation and mutual information in ſtudies; *here* were opportunities of diſcourſing, ſtudying, and continual advance; *here* were Books, privacy, and all other neceſſaries for that purpoſe. And ſtill to this day in all Chriſtendom is this obſerved; every Nation, whether Kingdom, or Common-wealth, makes the eſtabliſhing and well regulating their *Univerſities*, one of the principal parts of their care. For from hence they draw *able ſubjects* for all Profeſſions and emploiments; here they inſtitute, both in learning and manners, the whole Youth of the Nation, and the hopes and honor of the growing age. And therefore do the Supreme Magiſtrates, by ſuch great rewards, and immunities, encourage and procure the beſt *Profeſſors and Teachers* in every Art and Faculty. And ſuch rewards are needful to entice perſons of great parts (as ſuch muſt be), to ſuch indefatigable and unceſſant labor and ſtudy, and to quit all the means of advancing themſelves in the Commonwealth to ſerve the Public. In theſe places you may find skilful men in all Knowledges you deſire: *ſome* give their mind and time to *Languages*, *others* to *Sciences*; either to have a right and large

large knowledg, or comprehenſion of things, whether the effects of Nature or manner of her operations, or of the ſublimer and abſtruſer general propoſitions concerning the higher and noble entities, and ſuch as are not obliged to the Laws of Nature: *others* to be able to expreſs their knowledg and notions, whether *popularly* by orations and ſpeeches, wherein they are frequently exerciſed, or *convincingly* to learned Men, by their continual *Diſputations*, to which they are educated. I mean not that arguing and diſcourſing, which a Student uſeth with his own ſelf to find out truth, but that which comprehendeth both, and the aſſiſtance alſo of others, *public and open Argumentation pro & con. This is it* which brings a queſtion to a *point*, and diſcovers the very *center* and knot of the difficulty. *This* warms and *activates* the ſpirit in the ſearch of truth, *excites* notions, and by replying and frequent beating upon it, *cleanſeth* it from the ashes, and makes it ſhine and flame out the clearer. Beſides it puts them upon a continual *ſtretch* of their wits to defend their cauſe, it makes them *quick* in replies, *intentive* upon their ſubject: where the *Opponent* uſeth all means to drive his Adverſary from his hold; and the *Anſwerer* defends himſelf *ſometimes* with the force of truth; *ſometimes* with the ſubtility of his wit; and *ſometimes* alſo he eſcapes in a miſt of words, and the doubles of a diſtinction; whilſt he ſeeks all holes and receſſes to ſhelter his perſecuted opinion and reputation. This properly belongeth to the *Diſputations*, which are exerciſes of young Students, who are by theſe velitations and in this palæſtra, brought up to a more ſerious ſearch of truth.

And

And in them I think it not a fault to *dispute for victory*, and to endeavor to save their Reputation; not that their questions and subjects are concerning things of small moment, and little reality: yea I have known some Governors that have absolutely forbidden such questions, where the truth was of concernment; on purpose that the youth might have the liberty of exerting their parts to the uttermost, and that their might be no stint to their emulation. But indeed in *natural Philosophy* (wherein the greatest liberty is given) what is there that is not disputable? and even they, who most pretend to experiments, will find it difficult to produce one *new*, or confute an *old*, universal proposition; and when they shall discover one, they will find it disputed both with contrary reasons and experiments. So true is that of *Salomon*, Eccles. 3. *Tradidit mundum disputationi eorum, ut non inveniat homo opus quod operatus est Deus ab initio usque ad finem.* And of Siracides, Eccluf. 18. *Non est minuere neque adjicere, nec invenire magnalia Dei. Cum consummaverit homo tunc incipiet, & cum quieverit aporiabitur.* There may be further discoveries, as perhaps was the circulation of the blood, and some others; and with all thankfulnes we acknowledg, and embrace their labors that endeavor such advancement, but to lay *new principles*, especially since the received are incorporated into all common speech, and our Languages are formed according to them; and consequently all mens notions set according to them, which will not be altered and extirpated by small fancies, is a busines of an higher difficulty. Besides that *Aristotle* himself, whom all *Universities*, Christian, have followed about

about 400. years (longer then any other of his maligners have continued theirs) but the *Grecians* and *Arabians* much longer time, was not a Novice in *Natural Hiſtory*; witnes thoſe moſt learned works in that ſubject. Yet did he write his Philoſophy conformable, not contradictory, to his knowledg in particulars; and therefore it muſt needs be very difficult to overthrow that *which* is ſo well grounded, *which* was the product of ſo much experience; and by none but thoſe who are better verſed in that learning then himſelf. Neither is his *Philoſophy* more *notional* then all Sciences, which are delivered in a *Synthetical*, *i. e.* a doctrinal method, and begin with *univerſal* propoſitions. I acknowledg indeed one point of *Education*, wherein I wish our Univerſities more defective then they are, *i. e.* that which the Ladies call *breeding* and *accomplishment*; a fault incident to all theſe Schools of Learning, even to *Athens* it ſelf; for *Plutarch* tells us, that long before his time ſome perſons wondred, why thoſe, that went *fine Gentlemen* to *Athens*, and very knowing, after a year or two's ſtay there began to *know nothing*; and the longer they ſtaied the *greater clowns* they proved. A *negligence* incident to thoſe, who have their minds more emploied then their bodies; and who converſe not with the gallantry of the age.

7. THAT you may judge the better of *Univerſities*, I will ſet down the manner of Inſtructing in forreign *Univerſities*, or alſo our own in former times; without reflecting upon, or judging our preſent practiſe. Anciently in *Oxford* and *Paris*, (the two only general Studies

for a long time on this side the Alps) I suppose in the others too, their *reading* was *dictating*, and their *learning writing* those dictates of their Master. *Card. d' Estouteville* about 1476. reformed this tedious and unprofitable way of teaching, and brought in (as it should seem) the manner now generally used; which is, *first* an account of the former Lectures; *then* to read and write about half an hour; *then* to explicate that about an equal time. Experience since hath added an hour more for the Scholars *conferring* one with another in circles, in presence of their Reader, and *disputing* upon questions given them the reading before. The hour that remains, the Master begins another Lecture, explains it to them, and gives them questions for their next disputations. Yet the *Jesuits* in *Portugal*, to ease their Scholars also of much of the labor of writing dictates, have printed a *Course of Philosophy*, which they explain, confer, and dispute upon. And this seems the best way: but whether introducible amongst us; or if it be, whether better then Tutors reading privately in their Chambers, especially if Tutors be diligent, it is not fitting for me to determine.

8. THE true *method of studying* to render any one a learned man, I conceive *not* to be, *to trust to his memory*; *Aliud enim est meminisse aliud scire: meminisse est rem commissam memoriæ custodire; at scire est & sua quæque facere, nec ab alio exemplari pendere.* And these differ as much as *digesting* our meat, and *reserving* it in a cupboard. Wherefore *neither* is it *to be able to quote many Authors*, *nor* tell their opinions, *nor* to repeat their

their pretty ſentences or profound ſubtilties: as *neither to read many Books*, nor to ſay them by heart, is to be a *Scholar*: but to *digeſt* what is read, and to be able to know where a difficulty lies, and how to ſolve it, *i.e.* to make it your own, and to be able to ſatisfy your ſelf and others in that which you conceive to be truth. *Firſt* of all then, *propoſe* to your ſelf a ſubject; never read at adventure the book newly come out, or in faſhion, whatever ſubject it handles, for that is commonly loſt labor: but *read* alwaies *with deſgn*: then ſhall you know where you are, how far you have gone, what is behind both of that Science, or of the whole *Encyclopædia*. Having fixt upon your ſubject, *take an Author*, a modern one, and the learneder the better: and *conſider firſt the latitude and method of your Science*; and then *begin with his firſt queſtion*; upon which firſt uſe your own thoughts; or at leaſt yours together with his, *i.e.* let your imagination looſe, both before and when you read; diſcourſe, doubt, argue upon and againſt; and draw conſequences from your *Author*; who is many times but a ladder to your own inquiſitivenes. When you have *found a difficulty*, which neither your own thoughts, nor his writing, do reſolve, make uſe of other Authors of the ſame ſubject; for what one *wants* another *ſupplies*; your difficulty perhaps your Author foreſaw not, another did. And by the citations of modern Authors you will eaſily be directed where to look for ſatisfaction. When that queſtion and the difficulties and ſolutions are fixed in your mind by ſufficient *meditation*, go to another, and ſo forward.

CHAP. XI.

Of Invention, Memory, and Judgment; and how to help, better, and direct them.

IT is not my purpose to intermeddle with any particular *Art* or *Science* in this discourse; but only with such things, as do not properly fall under, or belong to, any of them, yet are generally required to them all. And first I must reassume, what before I only mentioned, that there are three *faculties* to be cultivated, *Wit*, *Memory*, and *Judgment*.

1. WIT, the actions whereof are *fancy*, or *invention*, is in ordinary acception, *nothing else but a quicker apprehension of such notions, as do not usually enter into other mens imaginations.* It consists (saith *Thesauro*) in 1. *perspicacity*, which is the consideration of all, even the minutest, circumstances: and 2. *versability*, or speedy comparing them together; it conjoins, divides, deduceth, augmenteth, diminisheth, and in sum puts one thing instead of another, with like dexterity, as a jugler doth his balls. It differs very much from *judgment*; *that* is more perspicacious, *this more* profound; *that more* quick, *this more* stable; *that* chiefly considers appearances, *this* reality; that produceth admiration and popular applause, *this* profit and real advantage. *Ingenious men* are commonly impatient of

of thinking, and therefore take appearances for reality; and their fancy ſtill ſuggeſting new conceits, ſuffers them not to weigh or compare reaſons: wherefore they are commonly unfit for buſines; their ability conſiſting in ſudain apprehenſions, and quick expreſſions; whereas 'tis only ſtudy, and thinking, that hatcheth and produceth all noble deſigns and actions. And if *ingenious* men do come to *conſider* ſeriouſly, or to deliberate, they are able to ſay ſo much for either ſide, that they have no *reſolution*; they *diſpute well*, but *conclude nothing*. Conſequently they are irreſolute, inconſtant, and unfortunate: and their *wit* failing before they arrive at old age, and not being furniſhed in their memory and judgment, they become flat and contemtible. But if *wit* be *joined with power*, it is very dangerous to the public. *Sapientia ſine eloquentia parum prodeſt civitatibus; eloquentia ſine ſapientia nimium plerunque obeſt, prodeſt nunquam.* ſaith *Cic.* l. 1. *de Invent.* I think I may truly add, that all miſchiefs in Common-wealths proceed from theſe *Wits*; for wiſe men *will not* diſturb government, and fools *cannot*. Whereas the *Judicious* man is fitted for any emploiment, conſiders what dangers and evils may happen, and avoids them; conſequently is proſperous, brings about his deſigns, advanceth himſelf and family. And the longer he lives, the more doth his Talent increaſe. In ſum, *the one* is beſt in a Tavern or Coffy-houſe, *the other* at a Councel-table: *the one* is a facetious companion, *the other* a faithful friend; *the one* a good droll, *the other* a good Patriot; *the one* makes us merry, *the other* wiſe. *Wit*, ſay ſome, pro-

ceeds from active ſpirits, or a greater degree of heat in the brain; the exceſs whereof produceth *madnes*; and ſo difficult it is to determine what degree ſerves for one, and what for the other, that the Proverb aſſigns them the ſame confines. And indeed the conceits of *Mad-men* are nothing elſe but high and extravagant *Metaphors*: as that of one who fancied himſelf a fire-brand, and deſired every one he met to blow him. Another thought himſelf a muſtard-ſeed. Another took himſelf for a glaſs-alembick with a long noſe, the droppings whereof he called Roſe-water. Others were Cocks, Urinals, &c. A leſſer degree of madnes was that they called *Enthuſiaſm* (many times from ſome vapor or water out of the Earth) which was imagined to come from the Gods, and which created the moſt ingenious *Poets*. Who all, pretending to that *afflatus*, continually call'd upon the Muſes, Nymphs, and Preſidents of thoſe inſpiriting places, in the beginning of their Poems. And they, who are denied by *Nature* this faculty, and will not take the pains by *ſtudy* and exerciſe to prepare and fit themſelves, are wont to increaſe their heat or frenzy by *Wine* (which cauſeth a temporary madnes;) or by ſome *high Paſſion*, which hath the ſame effect as drunkennes. *Magna pars eloquentiæ eſt dolor*, ſaid *Seneca*, when he heard a dull Orator declame moſt eloquently that day his Son died. So *Polus* the Actor, that he might more vively repreſent the grief of a Father upon the body of his deceaſed Son, brought in an Urn the ashes of his own Son newly dead. This for one *Paſſion*. So for anger, *Si natura negat, facit*

facit indignatio, versum. Archilochus and *Hipponax* two very bad Poets, yet for *spite* and *rabbia*, to be revenged of two persons that injured them, invented those doggrel sorts of Verses, Iambics and Scazons, whose force they so well applied, that their Adversaries made away themselves. And for *Love*, let the Smith of *Antwerp* be witnes; who, being refused by his sweet-heart because of his dirty Profession, changed his hammers and anvil for pencils and tables, and arrrived to be the famousest Painter of his time. But to let these pass; *Wit* is the mother of facetiousnes, conceits, jests, raillery, satyricalnes, (which is almost *synonymum* to wit,) drollery, quick reparties, quaint Metaphors, and the like, in conversation. Of projects, new Inventions, Mechanical Instruments, &c. And in learning is the great Nurse of Poetry, Oratory, Musick, Painting, Acting, and the like.

2. JUDGMENT *is the deliberate weighing and comparing of one subject, one appearance, one reason, with another; thereby to discern and chuse true from false, good from bad, and more true and good from lesser.* Which who so doth, is a wise man, beloved of God, and reverenced of all good men. Its parts consist 1. in *circumspection*, or consideration, of all circumstances, advantages, accidents, &c. 2. *In sagacity*, or collecting much from little hints; which requires both a great vivacity, serenity, and subtilty of spirit; all these together make up *Solertia*. 3. *In caution* or weighing all things for, and against, the subject. And 4. *Providence*, or prevision of futures, what may, and what may

not, moſt probably fall out; which is the height of human wiſdom. A *judicious man* is ſtable, ſolid, ſerious, looks after truth, real advantage, and happines; is fit to govern and obey: is not rash or inconſtant; believes not eaſily; nor eaſily diſbelieves, but as his reaſon guides him. His diſcourſe is not ſo *plauſible* as *ſolid*; uſeth *reaſons* more then *Metaphors*; ſpeaks to purpoſe, and knows when to hold his peace. He is what every one ſtrives, but few arrive, to be. This faculty is proper for all Sciences that depend upon *rational diſcourſe*, and much thinking, as Divinity and the profound myſteries thereof; Natural Philoſophy, and Moral; Practical Medicine, Law, Judicature, and Government in Peace and War.

3. MEMORY *is the calling to mind or recollecting of what hath bin before known and apprehended.* They that excel in it are accounted many times *greater Clerks* then *wiſe men*; are able to *cite* many Books, and Authors, and their Editions; can *tell* their opinions; and *enterlace* their diſcourſe with ends of gold and ſilver. Yet, if not menaged by *judgment*, their opinion or learning is of little force or eſteem amongſt knowing men; who yet can gather many uſeful things out of their confuſion. This faculty is neceſſary for *Lawyers*, whoſe learning lies in quotations, and records; and who *number*, rather then *weigh*, their *Authorities*. 'Tis alſo proper for learning Languages, Criticiſmes, Philology, Antiquities; for putting out, commenting upon, and making Indexes to, Authors. It is a natural faculty, and conſpicuous even in Children, who by it learn till

till they arrive to ſome conſiderable degree of Underſtanding.

4. IT is commonly imagined, that a *great memory* ſeldom accompanieth a *great wit*, or a *good judgment*; and that theſe three are incompatible one with another; that they have divers habitations in, and a divers temperature of, the brain. Whereas I think the contrary is generally, but not alwaies, true. And thence is gathered an effectual argument, that they are all menaged by one great *Agent*, *the Soul or ſpirit*; which is above temperature, place, and matter. That one man proves not excellent in all or many Sciences, proceeds not from the inhability of one or other faculty of the Soul; but either *from* the long time required to one ſtudy; *from* want of induſtry, every one being moſt ready to make uſe of, and cultivate, that, wherein they have ſome natural advantage, and to neglect the other; or *from* the two great attachment Men have to what they firſt maſter, ſo that all following ſtudies are caſt into the mold of the firſt; or laſtly *from* a miſtake, for that memory is not ſo conſpicuous, except where wit and judgment are wanting. Yet in theſe later times what perſons have we ſeen eminent in all three faculties? *Eraſmus*, when a youth, had all *Terence* and *Horace* by heart; *Joſ. Scaliger* in 21. daies got by heart all *Homer* (the *Ilias* containing 31670 verſes, and the *Odyſſes* about the ſame number) and in 4. months all the other Greek Poets. *Monſieur Peiresk*, when a youth at School, could repeat all *Ovids Metamorphoſis*, and *Juſtins* Hiſtory without book.

Card. Bellarmin, ſaith *Gallutius*, had ſuch a memory, *ut quicquid legeret ſcriberetve ſtatim ac ſubito reciperet, quicquid recepiſſet, fideliſſimè conſtantiſſimèque retineret.* *P. Paolo Sarpi's* great memory, as well as wit and judgment, even from a child, read in his life. What a man *Monſieur Paſcal* was in divers Sciences, his other works; what in Divinity, the Provincials Letters, demonſtrate. I will omit *Julius Scaliger, Joh. Picus, Paulus Scalichius, Adr. Turnebus, Caſaubon. Card. Perron* in four daies got by heart all Eccleſiaſtes iu Hebrew, and beſides his other vaſt abilities, was alſo an excellent Poet. Mr *Oughtred* in his old age had *Ovid* and *Virgil* freſh in his memory. *Fr. Suarez* had S. *Auſtins* works ſo by heart, that he could repeat, not only the ſenſe, but for the moſt part his very words; and if he was asked of any thing in his own works (22. Volums in fol.) he could tell the place and very page where he treated of it. But this himſelf called not *memory*, but *reminiſcence*; for it was indeed as much *judgment* as *memory*: for he was ſo well verſed in that learning, and ſo perfectly maſter of it (having read the whole Courſe of School-Divinity, as I remember, 17. times over) that if he were asked of any point, or concluſion, he would diſcourſe of it juſt in the ſame manner, and order, as he had writ it in his Books. I could produce many more inſtances. But in reaſon, the goodnes of the *judgment* muſt depend upon *invention* aud *memory*; that being the faculty which gives ſentence according to the reports of the other two. Yet few there are in whom theſe faculties are, as I may ſay, mingled *ana*. It is beſt there-

therefore that all be cultivated and advanced as high as they are capable to be: and what is most defective is most to be helped. And Children having *memory* by nature, *invention* not till youth, nor *judgment* till maturity, their *memory* is first to be menaged: only with this caution, that they be made to understand what they learn, and the reason of it, as soon as they shall be capable.

5. OF the bettering of *Judgment* we shall speak in another place; but *for Memory*, because we remember better those things, 1. *which we* learn from our childhood; 2. *which we* are more attentive to; 3. *which we* exercise our selves most in; 4. *which we* orderly apprehend; 5. *which we* can call to mind from the beginning; 6. *which we* conceive to be somewhat like; 7. and *which is* pleasing to us; and because childhood and youth have their *memory* (tho not so excellent as men, yet) more useful then their *understanding*; therefore what ever they learn, *let it be got by heart*; that they may repose and store up in their *memory* what their understanding afterwards may make use of: let them also *frequently render it*, and after several interstitiums; which will be a great help to their *memory*, to the perfecting of which nothing conduceth so much as *practise*. Yet there is also an *Artificial* help to *memory*, which is variously and obscurely delivered by many Authors; the shortest and easiest is this. Make use of a sufficient number of places best known to you; as of Towns in the way to *London*, the Streets of *London*, or the Signs in one Street, such in fine as are well known

known to you. Keep their order perfectly in mind, which first, which second, &c. and when any word is given you to remember, *place* it in the first Town, Street, or Sign; *joining* them together with some fancy, tho never so extravagant, the calling to mind your known place will draw along with it the fancy, and that the word joined to it. And these you may *repeat* afterwards either in the *same order* as they were delivered, or *backwards*, or as you please. This serves very well for *words*, and indifferently for *verses* after much practise; but it requires a long time by this art to remember *Sentences*. A *succedaneum* to memory is *writing*; and Students are wont to serve themselves of *Common-place-Books*, excellent helps to ordinary memories. The best way that I know of ordering them, is; To *write down confusedly* what in reading you think observable. [Young Students commonly take notice of remarkable Histories, Fables, Apologues, (such as are not in *Esop*) Adagies, if not in *Erasmus*, or *Manutius*. Hieroglyphics, Emblems, Symbols; (which are all but simile's dress after divers fashions) Histories of heathen Gods, Laws and customes of Nations. Wise and useful Sentences. Elegant Figures, Reasons and Causes, Descriptions and the like.] Leaving in your Book a considerable margin; marking every observation upon the page as well as the pages themselves with 1, 2, 3. &c. Afterwards at your leasure set down in the margin the page of your Index, where the head is, to which such Sentence relates: and so enter into the Index under such a head the page of your Note-book, wherein such sentence is stored. These Note-books, if many,

are

are to be distinguished by A, B, C, &c. your Index must be well furnished with heads; yet not too much multiplied, least they cause confusion. Your own experience will continually be supplying what is defective.

6. INVENTION is bettered by *practise*, by *reading*, by *imitation*, and by *common-places*.

1 FOR *practise*, let him have a *Teacher*, who himself hath some considerable dexterity and practise in it, who may guide his charge by fit and easy rules and exercises, and not thrust him upon fishing in Books at first; and may take his subject after him, and shew him what more might have bin said, and what he hath said, bettered. Neither let the young man torture his mind at all; but set down what is suggested by his memory or fancy concerning his subject, be it considerable or no. The *Soul* will by little and little *heat*, and *wind* it self, unto higher conceptions; and in transcribing, he may reject what is too obvious. Let him be taught first to *fill up a Sentence* with epithetes, oblique cases of the Instrument, manner, cause, and all circumstances and relations: which is easily known by the rection of the parts of his Sentence. Practise him in *most easy oppositions* of *Not* and *But*; in most *easy descriptions* of things most familiar to him, to enure him to the observation and taking notice of what he sees: in *enumeration of parts* and species, as *The old is better*. In *Histories or Fables*; giving him somewhat to make out the rest, as *Ultima omnium spes evolavit è dolio*; in most easy and *familiar similes*, as of a Shepheard and Magistrate, pismire

piſmire and induſtrious perſon; ſufficient variety of theſe is collected by *Eraſmus*. Under ſimile's are comprehended alſo Metaphors, Allegories, Fables, Parables, Symbols and the like. And it were a good exerciſe amongſt a circle of Scholars, to propoſe a *Symbol* (the eaſieſt firſt) and every one to anſwer in his turn; *v. g.* let every one give his Symbol of *fortitude*, and a motto or word for it ſuch as, *a Pillar*, which ſuſtaineth the greateſt weight laid upright upon it, the motto *Rectum ſtabile*; *a Palm tree* that grows up againſt a preſſure, *Tu ne cede malis, ſed contra audentior ito*; to *a Die, homo quadratus*; *An oaken-bough* ſtruck with lightning, *impavidum ferient*: A *Rock*, an *Anvil*, an *helmet*, &c. *Fables* are taken (as *Symbols* from things natural) from things animate, as an Eagle, Cock, &c. clothing them with ſpeech and action; ſuch betwixt Men, are *Parables*. So there are mixtures of all theſe, as, *Eaſter ſaid to the Griggs, tarde venerunt*. There are alſo *compound* ſubjects, which they call *Emblems*, of which *Alciat*, *Sambucus*, and many others have made Volums. Such are alſo *Impreſa's* of great Men, a vaſt number whereof are collected by *Typotius* and others. Another way of practiſe is, to *apply* all ſuch things as he ſeeth, or as occur in his ordinary buſines or converſation, to ſomewhat of morality, policy, &c. As ſeeing an Ivy thruſt down the wall upon which it grew, one ſaid, that was the perfect emblem of a *flatterer*; an onion having its germe covered with ſo many ſcales, repreſenteth a man that *conceals* his intention under many pretences, and the like.

2 FOR

2 FOR *reading*; verſe him well in *inventive Authors*: ſuch are generally all Paradoxiſts, Satyriſts, ſuch as write one againſt another, Declamators, Controvertiſts, and generally Orators and Poets, as *Cicero*, *Quintilian*, *Seneca*; I name him laſt, becauſe, tho his matter be very good, yet he husbands it well, and ſpreads it thin. Among the Latin Poets, *Lucan*, *Juvenal*, *Claudian*, *Epigrammatiſts*, &c. Let him alſo uſe his own *invention* before he reads upon his ſubject; and in *reading* ſet down what his own fancy ſuggeſts upon, or beſides, the Author; and let him alwaies *read*. *Caſſiodorus* reports of *Tully*, that he refuſed to plead when it was expected, becauſe he had not read upon his ſubject.

3 FOR *imitation*; let him *imitate* thoſe he readeth (as is taught in Rhetoric) by *tranſlating*, *paraphraſing*, *epitomizing*, and *compoſing* upon his own ſubject ſomewhat like the other. Give him the ſame ſubject with an Author unknown to him; and then compare his conceits, fancies, reaſons, metaphors, &c. with the Authors. Let him alſo vary diſcourſes, as an *Hiſtory* into a *Dialogue*, or *Epiſtle*; which take their Arguments from all occaſions; as *Antenor* to *Priamus*, to ſend back *Helena*. *Agamemnon* to *Menelaus* to quit her. So to vary Comedies and Dialogues into Epiſtles and Diſcourſes, as *Mitio* to *Demeas* to ſpare his Son, and the like.

7. 4 FOR *Common-places* and helping the Invention by them, many have written very copiouſly; others think it altogether unuſeful.

For

For that experience teſtifies; *That thoſe*, who have paſſed the courſe of their ſtudies, and never underſtood or practiſed this Art, have yet had very good Inventions; *that thoſe* who uſe their fancies, do not at all ſerve themſelves of theſe common-places, nor beg at every door for Arguments and Metaphors; *that* the matter ſuggeſted by theſe places is only general, or an heap of univerſal notions, which is rather a diſadvantage then an help. Thus *l' Art de penſer*. But on the contrary, it muſt be acknowledged, *that* all the Ancients, *Ariſtotle*, *Cicero*, &c. made great account of this; *that* tho ſome have great parts, that they can without Art perform the effects of art, yet all Fields have not a River or a Spring in them, but ſome require the diligence of a bucket; *that* thoſe (whom they called *Sophiſtæ*) who governed in their daies, made Profeſſion, out of theſe places, to teach to diſcourſe upon any ſubject *pro & con*, and to ſay all that could be ſpoken concerning it: *that* many of late daies have attained to plauſibility in diſcourſe meerly by *Lullies* art, which is but a few of thoſe *common-places*; and thoſe too the moſt general and indiſtinct: *that* all conceptions are drawn out of theſe *places*; and if reaſon naturally as it were, and of her ſelf runs to them, it cannot but be very uſeful (for Art is a more certain guide then Nature) to make her ſee her own power, to diſcover to her ſelf her great treaſure, and to direct her, whither to go for what she wants. For if the Soul be a great Palace furniſhed with all neceſſaries; is it not a conſiderable aſſiſtance to the general Diſpenſer, to ſhew him where every thing is diſpoſed

ſpoſed and depoſited in its proper place? The ſole reaſon, why theſe are not more taught in the Schools, is, becauſe they are included in, and learned together with, Logic and Philoſophy; and tho the uſe of the Topics in Logic be quite different from this here intended (which ſeems to be the miſtake of that Author) yet being the things are the ſame, it is left to the diligence and verſability of the Underſtanding, to apply them according to all their uſes. The uſes of Topics in Logic and Rhetoric, are to diſcover the value and force of a propoſition in order to find out the truth, and to produce aſſent in our ſelves or others, either by conviction or perſwaſion; but here they ſerve to procure a right notion and apprehenſion of things, by conſidering all that belongs to them: as alſo to communicate the ſame right notions to others; and by queſtions to draw forth as many notions as the ſubject will afford. It is true alſo, that theſe *places* are general; for being the *common* ſprings of wit and invention, they cannot be otherwiſe; Invention being the well applying of general *predicates* to particular ſubjects. Thus much alſo I confeſs, that theſe *Topics* are not ſo profitable to them, who already underſtand Sciences, as to thoſe who are ignorant, and concerning the uſefulnes of them to *ſuch*, *Matteo Pellegrini* (of whoſe *Fonti del' ingegno* I have made much uſe in this chapter) telleth us; that the Gentleman, for whom he compoſed that Book, by the uſe of it, arrived to ſuch a perfection, as to be able in a short time to write, without defacing one word, many pages concerning any the meaneſt ſubject propoſed to him; to the great admiration of as many as knew him.

It

It is alſo *to be noted*, that ſome *ſubjects* are *barren*, which notwithſtanding will ſerve very well for *beginners*; ſuch are univerſal, plain, ordinary themes and propoſitions, which are to be fertilized by divers *Artifices*; chiefly by clothing them with ſome rare or unaccuſtomed *circumſtances*; ſuch as have a ſhew of *novelty* or *unexpectednes*, for nothing elſe is grateful. As to *congratulate* for a degree, marriage, &c. are barren, except there be ſomewhat particular of age, ſeverer examination, extraordinary merit, &c. *It is* alſo *to be noted*, that, tho ſome perſons have ſuch happy *Inventions*, that they can preſently compare notions, and as it were *deſcant ex tempore* upon a ſubject; yet will they ſometimes be at a loſs; and then *theſe Topics* will be uſeful unto them, tho perhaps not ſo much as to ordinary wits; who muſt read, and obſerve much, that they may ſtore up a Magazin of conceptions; and practiſe much alſo, that they may readily and eaſily by their *queſtions* pump out what is to ſerve their occaſions. For every *propoſition is the anſwer to ſome queſtion*, and we think we underſtand perfectly, when we are able to anſwer any queſtion concerning our ſubject. All ſubjects alſo are either of *ſingle words*, or *propoſitions*.

Invention concerning *ſingle words* conſiſts chiefly in ſubſtituting other ſingle words for it, whether for expreſſions only, or to raiſe more matter for propoſitions.

In ſhort, the height of the Invention, a *ſingle word* is capable of, is an high *Metaphor*, *Catachreſis*, or *Hyperbole*. I will give you an example of a *ſingle theme*, and how the fancy deſcants upon, and menageth it through all the

the *Predicaments*, out of *Imman. Theſauro*, to ſave my ſelf the labor. His ſubject is a *Bee*, *dead*, in *Amber*, which he makes a *compound ſubject*, and takes firſt the ſeveral parts, *Bee*, and *Amber*.

Subſtantia.

APIS. *Animans, fera, avicula, corpuſculum vivax, inſectum.*

ELECTRUM. *Gemma inanimis, Heliadum ſororum lacrima, arborum ſudor, humor concretus, viſcus, gelu.*

Quantitas.

AP. *Puſilla, brevis, levis, monſtroſa.*

EL. *Gutta, ſtilla, rara merx, informe corpus, formas ſe in omnes vertens.*

Qualitas.

AP. *Flava, auricolor* (for firſt she was iron-colored, till Jove changed that for golden, becauſe she was his Nurſe) *ſonora, ingenioſa, prudens, ſedula, caſta, vilis, metuenda, ſonitu minax.*

EL. *Flavum, mellicolor, illuſtre, perſpicuum, clarum, pretioſum, nobile, à fluido aridum, tenax, gelidum, fragile, ſterile.*

Relatio.

AP. *Fimo-genita, mellis genitrix, nobiliſſima inſectorum, Jovis nutricula, fera ſocialis, Reip. amans, ſucorum hoſtis, Regi fida, Colonis chara; Harpyiæ, Amazoni, Pegaſo ſimilis; Ariſtæi inventum.*

EL. *Ex populo genitum; matronis carum; ſpeculo, auro, vitro, ſimile.*

Actio & Paſſio.

AP. *Hortos populatur; dulces è floribus ſuccos delibat; furunculos inſectatur; nocuis nocet; telum jaculatur; venena fundit; nectareos molitur favos; facibus*

facibus ceras miniſtrat; aliis mellificat; domos architectatur; Remp. gerit; Regibus paret; pro Rege militat; fumo necatur.

EL. *Magneticâ virtute paleas rapit; animalcula illaqueat; labra mordet; oculos allicit; Phaetontem extinctum deflet; artificum torno expolitur, elaboratur.*

Locus & Situs.

AP. *Hyblæa, Cecropia, odoris innata floribus, hortorum cultrix, ceratæ urbis inquilina; domi nidificat; dulces nidos fovet.*

EL. *In Eridani ripa, ad Phaethontis ſepulcrum ſtillat; monilibus & armillis inſeritur; theſauris atque ſcriniolis ſervatur.*

Motus.

AP. *Per florea rura volitat, vagatur; ſemper fugax, quaſi aliger equus, & eques; dum volitat, pugnat,*

EL. *Trunco hæret & profluit; lentum, ſegne.*

Quando.

AP. *Brevis ævi; in caſtris hyemat; vere novo ſe prodit; in aurorâ roſcidum nectar legit.*

EL. *Æternum, immortale; vere liquatur; denſatur bruma.*

Habere.

AP. *Pennigera, alata, loricata, armata; tubam & haſtam gerit; ipſa telum & pharetra.*

EL. *Aurium appendix; virginum geſtamen; monilium decus & luxus; inter opes numeratur.*

So joining ſeveral of theſe together, you may call a Bee *Ingenioſum inſectum; hyblæa hoſpes; Ales Cecropia; nobiliſſima ſimi filia; aurea Jovis altrix; florum prædo, hirudo; Floræ ſatelles; cerearum ædium architecta; nectaris propinatrix; mellis opifex; puſilla hortorum Harpyia; volans venefica; loricata avicula; alata Amazon; volatilis tuba;*

tuba; viva telorum pharetra; ſurunculorum terri-culum, &c.

And Amber, *Pretioſum gelu; lucluoſa Eridani gemma; jucunda Heliadum lacrima & monile; Phaethontis funus; lapidcum mel; aridus liquor; concretus fluor; aurum fragile; gemmeus arborum ſudor; gelidus ignis; viſcoſa lux; aviculariun illex & pedica; flavus palearum magnes; gemma rapax, mordax; fulva Eridani ſupellex; lubricæ opes, tenaces divitiæ; populea ſpolia; lapis non lapis; armillarum pupilla; lacrimoſum Matronarum delicium, nobile aurium pondus.*

Then he joins both together, not conſidering that the Bee is dead.

Subſtantia.

Nova Metamorphoſis! olim flebilis Niobe in ſaxum, nunc apis flebilem in gemmam migrat: Miræ deliciæ! Apis inter gemmas numeratur: lapis animatur, animal lapideſcit: Meduſam vidit apicula; imo eadem Meduſa eſt & lapis: novas natura docet inſtiones, in arbore gemmas, in gemmis apes: prodigioſa fecunditas, lapis aviculam parturit, &c.

Quantitas.

Myrmecidis anaglyptis adnumerandum opus; apis in guttâ. Unica hæc apis rempub. peroſa ſibi vivit; ſola ſuum implet aviarium, & puſillâ ſe in aulâ jacitat, &c.

Qualitas.

Fulva apis fulvâ lucet in gemmâ; electrum dixeris in electro. Cerne ut gemmeo radiet fulgore ignobile inſectum; dices etiam Apicula eſt ſidus. Alget Apis in flamma; ardet in glacie: quid enim electrum niſi flammeum gelu? viliſſima rerum Apis electro pretium aſtruit; neſcias utrum utri plus conferat, Electrum Api, an Apis Electro. Hæc pretioſior eſt captiva quam libera, eo carior quo clarior.

clarior. Heu voluptuarius puellarum terror Apis in gemma; de alieno ſuperbit Apis, luce fulgens non ſuâ.

Relatio.

Jovis altrix præmium alterum tulit, olim aurea, nunc gemmea; imaginem cernis quam nemo expreſſit, ſine cælo cælatam; nimis ipſa ſui amatrix apicula perpetuo ſe miratur in ſpeculo.

Actio.

Arbor apim, apis oculos rapit; ex iſtâ gemma pateram confice, Nectar apicula propinabit. Cerne ut arcto complexu hyblæam volucrem gemma foveat; dices electrum eſſe Adamantem. Ad Phaethontis ſepulcrum dolens apicula lacrimis obruitur. Aucupio delectantur Heliades, viſcus eſt lacrima. Incauta apis in lacrimis invenit inſidias. In furto deprehenſa gemmeis compedibus tenetur apicula. Non impune arbores pupugit ut flores. Florum prædo fit arborum præda. Avaræ volucri viſcus eſt gemma. Electrum vidit Apis, mel opinata in illecebris laqueum reperit. Doloſas experta gemmas, viſcata munera, &c.

Locus & Situs.

Gemmeâ in thecâ latet venenum. In gemmâ latitat fera: & opes timentur. Apum Regina regiam invenit qualem nec Semiramis. Auream domum ſibi condidit Nero, Apis gemmeam.

Sumtuoſa hæc Apis in gemmâ nidificat. In ſpeculo excubias ducit. Gemmam cuſtodit apis quâ cuſtoditur. Apim coluêre Ægyptii, apem avari. Inſidæ inſida latebra latentem prodit. Ubi aſylum ſperabat carcerem invenit, &c.

Tempus.

Strenua bellatrix apis in gemma hyemat, æſtivat in glacie. Brevis ævi avicula lacrimis æternatur. Nuper avis, nunc lapis.

Motus.

Motus.

Vernis feſſa laboribus apis vacationem obtinuit in gemmâ. Caſtrorum deſertrix in oſtro cubat. A lento velox tenetur. In liquido hæret, in ſicco natat. Nimis alte volitans Icario lapſu naufragium fecit. Effugere ſi poteſt, nollet, illuſtrem ſortita carcerem. Rara avis volucri gemma, &c.

Habitus.

Novum indumenti genus, veſtita eſt apis & nuda pellucet. Jam matronales inter luxus feram numeres, &c.

If you add to theſe another circumſtance, the Bee dead in Amber, you diſcover a new field of matter.

Subſtantia.

Venefica hic jacet cui gemma venenum fuit. Titulo non eget hic tumulus, latentem cernis. Lethalis hic ſuccus, quam necuit, ſervat; dubites, apiſne mortua ſit an electrum vivat; exanimatum corpus ſuum æſtimavit ſepulcrum. Hoc cadaver, uti Hectoreum, pretio redimitur, &c.

Quantitas.

Puſillum hoc ſepulcrum Mauſoleo inſultat. Ingens miraculum apis mortua. Unica jam non eſt Phœnix, alteram oſtendit Eridanus.

Qualitas.

Obſcura olim avicula, dum extingnitur, lucet. Hoc cadavere nihil pulcrius, nihil hâc umbrâ clarius; Elyſium habet in gemma. Luxus eſt ſic perire. Pretioſum hoc funus invidiam morti detraxit.

Relatio.

Gemmeum apiculæ typum cernis in protypo. Seſe ipſa finxit & fixit. Narciſſi fatum experta eſt apis in ſpeculo merſa. Hanc puellæ vivam oderunt, mortuam colunt.

Actio

Actio & Passio.

Exigua hæc artifex majori ingenio cadaveri cavit quam corpori; cereum sibi domum molita, sepulcrum gemmeum. Nec lacrimis eget nec face; in lacrimis conditur, in tumulo lucet. Crudelis Nympharum pietas! innocuam apim dum lugent, necant: hanc amore an odio peremerint, nescias, complexu præfocarunt. Mortuæ Heliades hostem occiderunt. Mirum, auceps in gemmâ latuit.

Locus & Situs.

Huic cadaveri sepulcrum non debes sed scrinium. nobili leto lætа volucris fimo-genita in gemmâ moritur. Sarcophagi pulcritudine capta mortem solicitavit. Hunc tumulum violabit nemo; pretium vetat. Rapax volucris rapaci conditur gemma; florum harpyia sic condi debuit.

Motus.

Fugacem licet aviculam lenta mors tenuit. Casses abdiderat inter gemmas. Diu pennis velificata carybdim reperit in gemma. Novum malum! in lapide mergi.

Tempus.

Quod immortalis sit apis nil superis debet, sed morti. Æternitatem Phario Regi astruit Myrrha, api Electrum, utrique lacrima. Lethali hoc succino mors apem perdidit, Apis mortem.

Habere.

Gemmeum cadaver cerne; tales Proserpina gemmas gestitat. Inops victavit apes, dives moritur.

Thus much for *single words*; it follows concerning *Propositions* or *Sentences*: these consist of *subject*, *copula*, and *predicate*. The subject in *Invention* is either kept, and other *copula*'s and *predicates* applyed to it; or changed to raise more matter; and then is substituted in its place either,

1. SYNO

1. SYNONYMUM: as for little, take *epitome*, *compendium*, *pigmeus*, *homuncio*, *punctum*, *atomus*, *&c.* or ſome other of thoſe expreſſions, found out in the places for ſingle words.

2. GENUS; as for treachery, take deceit.

3. SPECIES; as for treachery, take Treaſon againſt the Prince, or Countrey, *as Tarpeias*; againſt enemies, as *Sinon*; or againſt friends, as *Bocchus*'s betraying *Jugurth* to *Sylla*.

4. THE *Cognata*; as for treachery take feigned friendſhip.

5. Or its *ſimile's*; as of a Fiſher baiting his hook; a Coy-duck intiſing thoſe of its own kind into the danger. For beginning; Root, fountain, ſpring, (as of a watch) ſeed.

6. OPPOSITES; as fidelity.

The *Copula*, for ſo we will at preſent call thoſe *Verbs auxiliary*, by ſome of which all queſtions are made, and by which the *predicates*, whether Verb or Noun, are joined to the ſubject. Theſe are, *am*, *was*, with their divers caſes and perſons, *have*, *had*; *do*, *did*: *make*, *made*: *ſuffer*: *ſhall*, *ſhould*: *will*, *would*: *may*, *might*: *can*, *could*: *owe*, *ought*: *uſeth or is wont*. Theſe again vary queſtions by the *Tenſes* or times; *preſent*, *paſt*, or *future*: and both theſe a long or ſhort while: ſuch are theſe queſtions, *Is it? was it? hath it bin alwaies? lately*, or *a long time agoe? will it be? would it be? may it be? might it be?* &c. *ought it* or *behoveth it to be?*

useth it, or *is it wont to be*? Again all these are either *affirmative* or *negative*. *Is it not*? *was it not*? *hath it not bin*? *They are* also varied with *If*, as, *if it be*, *if it were* or *were not* what would follow? *If Alexander* had fought with the *Romans*? *If* the *Sun* go out of the *Zodiack*?

For *Predicates*, ordinarily Authors do prescribe no other Common-places for *Invention* then the *Predicaments*; which indeed do supply answers to very many questions, but not to all. I have therefore rather chosen to follow *Matteo Pellegrini*, who reduceth all *Predicates* that can be applied to a subject (as near as his observation could reach) to twelve *heads*, or (as he calls them) *Fountains* and *Springs* of *Invention*; which are these. 1. The *relation* or *commerce between the object and human faculties*. 2. *Constituents* or parts. 3. The *causes*, *principles*, or *efficients*. 4. The *End*. 5. The *Action*. 6. *Passion*. 7. *Quality*. 8. *Quantity*. 9. *Time*. 10. *Place*. 11. The *Subjects*. 12. The *Correspondents*. Of which I shall speak in order, shewing what *sub-heads* every place containeth, and how matter may be drawn out of them by *questions*. Yet I shall not set down all that is to be said, for that were both impossible and unnecessary; but sufficient to make the use of them, and of all not set down, understood and practicable. The manner to use them is this; set down the common place with its particular heads upon a several table or page; till by frequent perusing and practising they become ready and familiar to you. Then, by the auxiliary Verbs put in form of a question, find out such notions contained in each place as are agreeable and fitting to your subject: change

change also the subject (as often as you have need) by some of the former waies, and apply the questions after the same manner to them also.

I. COMMON-PLACE. The Relation of the object to the faculties of man, is as divers as the faculties are; 1. *Sense external, internal.* 2. *Understanding.* 3. *Expression.* 4. *Affection.* Concerning sense (your subject being the object of some of them) are these and infinite other questions, *v. g.* a Battel. Have I ever seen it? at least painted? or described? might I have seen it? where? how long agoe? how often? had I seen it, what would it have wrought in me? I would I had seen it, for, How can I imagine it? what notion have I of it? hath my friend, or stranger, or acquaintance seen it? had he seen it, or not seen it, what would have followed? hath he dream'd of it? If a Battel be so terrible when heard, much more when seen; yet more when present in it. Could virtue be seen how would it allure all the World! 'tis pitty a lye cannot be seen, that all men might beware of it. Again, the passion of the sense affords such questions as these. The Comet, did it deceive, weaken, blind, astonish, confound, please, comfort, cheer, the sense?

Semper ego Auditor tantum? nunquamne reponam,
Vexatus toties rauci Theseide Codri? &c.

2. CONCERNING *Understanding*, or the internal faculty of knowing. The actions where-

of are *thinking*, *imagination*, *apprehenſion*, *comprehenſion*, perfected when we have a compleat notion, or *Idea* of our object; this by many men (an original of many errors) is confounded with aſſent. *Aſſent* or beleif that the object is ſo, or not ſo; hereto belong alſo *doubting*, *opinion*, *beleiving* or crediting another, *ſcience* or perfect knowledg, *deceit*, *error*, *previſion* or foreſight, *remembrance*, there being nothing that falls not out to be the object of the underſtanding, &c. Concerning theſe, we frame commonly theſe with infinite other queſtions. *v. g. Columbus*'s finding out the new World. How came it into his thought? did any think of it before? what imagination or conception was formed of it? why were not ſuch, as before him had that imagination, excited to undertake it? did the Ancients think it impoſſible? did they doubt, whether it were not all Sea? did they beleive their Predeceſſors that denied the Antipodes? how did *Columbus* firſt aſſent to it? what Arguments, what Authorities moved him? if he had not thought upon it, would any other? A thing ſo probable did it find many abetters? &c. How did it move, work upon *Columbus*, when he firſt gave his full conſent? what Reſolutions did he take upon it? &c.

3. EXPRESSION, or that faculty which diſcovers our minds to others, comprehendeth *Words*, *languages*, *ſpoken* or *written*; *our own* or *ſorreign*; *ancient* or *modern*; *copious* or *barren*; *elegant* or *rude*; *pleaſant* or *harſh*; *perſpicuous* or *obſcure*; *ambiguous*, *equivocal*, *ſynonymous*, *proper*, *natural*, *figurative*. Again, *verſe* or *proſe*; *narration*,

ration, interpretation, queſtion: inſtructing, diſputing, determining, affirming, denying, propoſing, anſwering, confuting, amplifying, exhorting, praying, commanding, adviſing, congratulating, condoling, &c. All theſe again are *true* or *falſe*; *likely* or *unlikely*; *doubtful* or *certain*.

To this head are referred alſo all expreſſions not by words; as by *painting, graving, ſymbols, emblems, characters, cyphers, hieroglyfics, impreſas*; as alſo ſigns with the hand, eye, or other motion of the body; either natural, or by conſent of general cuſtome, or particular correſpondence. As alſo all natural expreſſions of paſſions, as ſighing, laughing, &c.

V.g. Being to ſpeak of *America* and its Inhabitants; I ask what is the name of the Country? what language it is? who impoſed it? whence derived or took he it? what is its true ſignification? what the reaſon of impoſing it? what ſynonymas to it? is it equivocal? who hath writ of it? in what language? how much? &c.

Again, is there any Map of it? what doth it reſemble? is it painted any where? &c.

4. AFFECTION hath theſe ſub-heads, whence queſtions may be ſuggeſted. *Delight* and *trouble*; *pain* and *pleaſure*; *love* and *hatred*; *deſire* or *averſion*; *hope* or *fear*; *gratitude* or *ingratitude*; *anger, admiration, veneration, contemt, indignation, compaſſion, complacency*, and in ſhort all other motions, or paſſions of the Soul. In reference whereto I demand, if *v. g.* a viſit of a friend hath ever, and when, and how often, delighted me? whether it be a thing deſirable, joyful, &c. to me? or if to any other, and to whom? &c. If he ſhould come, how would

my passions be affected? what content? &c.

II. SECOND common place of *Constituents* containeth three heads. 1. of *essential degrees* of *Genus's*, *Species*, &c. 2. of *Particulars* of its *Species*; and 3. of *parts constitutive*.

The first hath subheads all *Essential predicates*. Beginning first with *ens*, enquiring if your subject (*v.g.* an Unicorn) be, or if there be such a thing. So descending, if it be *a substance*, or *accident*. If a substance, whether *corporeal*, or *incorporeal*. If an accident, whether *quantity*, *quality*, *motion* (*action* and *passion*) *relation*, *time*, or *place*; running through the *species* of your *genus* till you come to your subject it self. These subdivisions of every *genus* are to be found in the predicaments. For example, an Eagle. Is there such a thing? a substance or accident? is it a substance created? corporeal? compounded? living? mortal? animal? irrational? volative? wild? that flies single, not in flocks? with a hooked-beak? living by prey? &c. So concerning the first *predicate*, many questions offer themselves. As, War is a thing, no great matter if it were not in the World. Were it not that we see it acted every day, we should esteem it a fabulous *chimera*; such as *Cerberus*, and the *Furies*. Were it not, from how many calamities should we be free? Oh that there were never known the names of quarrels, dissentions, hatreds, fightings! but that love, charity, and peace reigned every where. What sort of entity is War? pursuing it through all its differences; it is an Action, not peaceable or profitable, but troublesome and offensive: offensive upon deliberation, not by Nature, as cold

cold is contrary to heat: for interest of state, to distinguish it from robbery or private quarrels. Menaged with open violence, not secret plots, with armed multitudes, against an enemy that defends himself with a competent Army, &c.

The second suggesteth to us considerations, if the subject be one or many, simple or various; and of how many sorts, *v. g.* how many sorts of Eagles? of War? by Sea, by Land, offensive, defensive; just, unjust; horse, or foot-fights; fair or barbarous. So for particulars, the War of the *Turks* against the *Venetians*, *English* against *Hollanders*, *French* against *Spaniards*.

The third of *Constituent parts*, whether *essential*, *integral*; and these *homogeneal* or *heterogeneal*. *Adjuncts*, as hairs are parts of Beasts, leaves of Trees, and these either excrementitious, or else perfective and for ornament; as pillars are parts of noble Buildings, Theaters, Fountains, Piazza's, &c. of great Cities. Or parts of order, as beginning, middle, end: superior, inferior; internal, external, &c. The Soul, hath it parts? may it have? why hath it or hath it not? if it had or had not, what sort of parts? how many, &c.

III. THE third Common-place is of *Causes*, *efficients* or *principles*, to which are reduced, *occasions*, *instruments*, *means*, or any *concurrents*, *assistants*, or *accessories* to produce the effect. These again are *remote*, *near*, or *immediate*; *universal*, *particular*: *primary principal*, or *secundary* and *less principal*: *total*, *partial*, *separate*, *conjoined*: *internal*, *external*: *necessary*, *contingent*, *fortuitous*, *intended*: *weak*, *strong*: *which may*, *or*

may not, be hindred : *eaſy*, *hard*: *poſſible*, *impoſſible*: *prepared*, *unprepared* : *diſpoſitions*, &c. Again, all theſe are either of the thing it ſelf, or the thing being ſuch as it is, clothed with accidents and circumſtances.

In human actions alſo are other heads, as the *Perſon*, *our ſelves*, or *ſome other*, *friend*, *neighbour*, *ſtranger*, *enemy*; which work either *by chance*, by *reaſon*, by *paſſion*, and theſe *love*, *hatred*, &c. by *force*, *neceſſity*, or *violence*; by *cuſtome*, by *error* or *miſtake*, by *opportunity*, &c. as War: by whom or between whom made? who the occaſion? what moved to it? what was the true cauſe? what the pretence? whence began it? with what Armes and Forces was it menaged? what inſtruments or furniture? what conveniences? how many artillery? how many horſe? how many foot? how many ſhot? what ſtock of mony? what ſtrength? what experience? what counſel? who the General? what a one for skill, courage, fortune? what under-Officers of all ſorts? how qualified? was he conſtrained to fight? did he undertake the charge voluntarily? out of duty? ambition? doth he menage it by intelligence? treachery? or force?

IV. THE fourth Common-place is of the *End* and *Means*, or of Good; for the end of every Agent and every action is *Good* either *real* or *ſeeming*; *near* or *far off*; *private* or *public*.

Of *Ends* there are ſeveral degrees or ſubordinations. The *ultimate* or *ſupreme* end. The chiefeſt is the *glory of God the Creator*: next, the *perfection of the univerſe*. And theſe are *univerſal* of all things. Next follow more *particular*

cular or *mediate* ends, the *conservation* of the *Species*; the conservation of the *Individuum*: its *delight* or pleasure; *excellency*; and *convenience*; *honestum*, or *duty*; *profit* to the Agent, his friends, neighbors, the public, his Country, &c.

All *natural Agents*, though they *work* for an *end*, yet *intend* it not, but are *directed* to it. Only *man*, being a rational creature, knows and *aimes* at an end. And the end of the *man* is one; of his *Art*, another: as the *statuary* makes a statue to *get mony*, &c. but of his *Art* is to *resemble the Archetype*. Of mens *intentions* or aims, some are *principal*, others *accessory*; some *ordinary*, others *accidental*. *Pompey* married *Cæsars* daughter; *not for* the love of progeny, *nor for* her beauty, or dowry; but *for* his own ambition, an *accidental end* to marriage. Some *direct*, others *perverse*; as a Father recounts to his Son the worthy actions of his Ancestors, to *provoke* him to the like; which he *perverts* to pride, libertinism, dis-subjection to Laws and Magistrates, and insolence towards his inferiors. And this happens sometimes out of error and mistake; as when an Orator diverts his Art to get applause; sometimes also out of malice and wickednes, as when a General desires Victory to satisfy his private revenge. When a man goes to Church to look upon an hansom woman, &c.

Again of ends, some are *ultimate* and principal, others *secundary*, instrumental, or means to obtain the other. As a Prince gives out mony, to form an Army, to fight an enemy, to overcome him, to take away his dominion, to seize it for himself. This is the ultimate end, the other are means. Of these also some

are proper and convenient for the end; as if he, that designs to be a Soldier, learns to menage an Horse, to understand and use arms, to endure hunger, cold, wearines, wounds, watching, &c. Others are improper, as to quarrel, to swagger, to be drunk, fight, kill and slay, every one he meets. To be an Orator, the proper means are to study reasoning and argumentation; to imitate *Cicero*, *Demosthenes*, &c. to observe the best way of disposing his matter, clothing it with good words, phrases, figures, &c. the contrary and improper way, or rather impediment, is to scrape together a parcel of well-sounding words, a few snaps of wit, &c.

Again, some ends are *obtained*, others *hindred*; as a man desires health and strength, *sed grandes patinæ, tucetaque crassa annuere his superos vetuere.* A Father desires his Son to be virtuous and prudent, and provides him Masters, Books, &c. but the young man abandons himself to ill company, &c. hindred by our own folly, opposition of friends, enemies. &c. or fortuitous accidents.

Questions concerning the End are such as these. Wherefore? why so? to what end, purpose, intention? for whose sake? for what good doth, worketh, maketh, he this? what shall he reap by it? hath he obtained his end? hopeth he, shall he obtain it; what means taketh he to obtain it? are they rational, prudent, proper? who can, hath, will, hinder him? or it?

V. THE 5. Common-place is of *Actions*. Whereof some are *immanent*, when the *Agent* is also the *patient*, commonly expressed by *Verbs neuters* in Latin. Such are, to grow, to fail,

fail, to move, to reſt, to want, to haſt, to declame, to ſtudy, &c. to think, underſtand, &c. Others are *tranſient*, when the *Agent* and *Patient* are divers, and are expreſſed by *Verbs tranſitives*, as ſtriking, heating, &c.

Again, ſome *actions* concern *being*; as *v. g.* Pride, what doth, can, ſhall, will, &c. it produce? [Note that all the auxiliary Verbs have their greateſt uſe and force in this Claſſe] generate, perfect, preſerve, conſume, deſtroy? Converſation begetteth ſimilitude in manners, mutual confidence, uniting intereſts, conſerves friendſhip, and is apt to procure advancement, &c. Debauchery conſumes the eſtate, deſtroies health, &c.

Others *concern qualities*, and indeed all *actions* proceeds from the virtues or faculties of their *Agents*; whether natural or acquiſite; and *Actions* are as various, and copious, as *Qualities* are. As a wiſe man gives good counſel, and doth his actions wiſely. A young man doth, can, may, is wont to do foolishly. Strong Wine, doth, is apt to inebriate. In action, the place, time, and quantity often afford matter conſiderable. He can ſpeak more boldly in an Ale-houſe, then at Court. The Sun warmeth and enlightneth (becauſe bigger) more then Venus; more alſo when nearer. How doth it move, act? by it ſelf, by another? by Nature, force, chance; as the Efficient, end, pretence, &c. circularly? directly? how in youth? how in age? how at firſt? how afterwards? ſlowly or haſtily? conſtantly or by intermiſſions? equally or unequally? mediately or immediately?

To action are reduced alſo *Conſequents* or *Effects*,

Effects, which answer to the Question, what doth it, or he, work? and of these some are *made*, some are *done*; some endure no longer then the action it self; as, the room is no longer light then it is enlightened. If the Auditors mind him not, all is done, as soon as the Preacher hath spoke his Sermon.

Others *remain* after the action is ended; as health remains, tho the Medicine have ended; Science remains, when the study is finished. Science gets honor, honor employment, employment riches. A Prince what doth he? what ought he, &c. to do? to administer Justice. What will that do, or is it apt to produce? to maintain plenty, security, peace. What are the effects of these, naturally, usually, alwaies, continually? the peoples love, and readines to spend their lives and estates for him. Hence no danger of insurrections, rebellions, &c. he will live in great honor, and reverence with his Neighbors, &c. The golden apple, thrown by discord amongst the Gods at a feast, what consequents had it, might it have? &c. delight of the guests: Emulation and desire of the three Goddesses: Chusing of *Paris* to be Judge: Mercuries descent to carry him the message: His undertaking it: his beholding the three Goddesses, &c. So the immediate effect of the Sun is heat, thence the warming of the Earth, raising vapors, thence clouds, rain. Again, from heat, Seasons of the year, generation of all plants, metals, &c.

VI. THE sixth Common-place is of *Passion*, or receiving an Action. But especially *suffering*, which is chiefly of evil. To this belongs *being*

being made, being done; was the World, could it be, could it be made, from eternity? the rebuilding of the City, is it, may it, could it be done, finished, perfected, destroied, consumed and changed into better, worse?

Why do some men grow as fat as *Ehud*, none as big as *Goliah*? Qualities. The Moon, because receiving her light from the Sun, is subject to Eclipses, changes, full, &c. *Priamus*, because old, lived to be spoiled of his Kingdom, to see his Sons slain, his City destroied, &c. The *Ethiopian* is burnt with heat, the *Laplander* frozen with cold.

In sum, what ever heads belong to action, may be also easily applied to Passion.

What doth the object work upon us? our senses? &c. what do all Simples and Medicines; Air, and all things (called by Physicians) preternatural? all things edible? &c. work upon us in order to health and sicknes? what do all Arts work? what all virtues, vices, estates, ages, sexes, &c. work? well? ill? or indifferently?

VII. THE 7th Common-place is of *Qualities*, which hath these heads. 1. *Good* and *evil* in *themselves*, good is perfect, worthy, noble, excellent, happy, &c. *Evil* the contrary. *In respect of others*, necessary, helpful, superfluous, profitable, agreeable, hurtful, &c. as *Lucifer* was created a most noble and excellent spirit; but afterwards became unfortunate, wicked, dangerous, malicious, in endeavoring to diminish the glory of God, and devising mischief to man. Full of hatred against Heaven, and deceit against Earth, &c. by which means he

is

is become the vileſt, and moſt deteſtable of all Creatures.

2. QUALITIES *occult*, which are known only by their actions. What is the power, faculty, &c. of the *Loadſtone*? to draw Iron, to make it move towards the North, &c. who could beleive the power of *Circe*, to change Men into Hogs?

3. QUALITIES *ſenſible*, ſuch are beauty, uglines; figures of all ſorts; light, darknes; colours of all ſorts, natural, artificial; white, black, &c. for hearing, ſounds of all ſorts, ſhrill, loud, skreeking, whiſtling, din, noiſe, &c. So for ſmells of all ſorts, and taſts: alſo tangible qualities, as heat, cold; dry, moiſt: heavy, light; hard, ſoft; liquid, ſolid, thin, thick, ſubtil, groſs, clear, &c. and all theſe natural, or adventitious. As *Lucretia* was beautiful naturally, &c.

4. QUALITIES of the *mind, faculties*, or powers natural, or accidents, as in the underſtanding, perſpicacity, ſagacity; memory, tenacious, treacherous: invention, ready, ſlow: the affections alſo and paſſions: virtues and vice belong to this head.

5. ADJUNCTS; as naked, clothed, armed, adorned, trimmed; not men only, but Houſes, Cities, Sepulchres, Fountains, and the like.

6. SITUATION; as Cloth is tenter'd, folded, &c. a Pillar upright, leaning, fallen, hanged up, &c. a living creature ſtandeth, ſitteth, lieth, kneeleth, &c. 7. RELA-

7. RELATIONS; as Lord, Subject, Judg, Advocate, accused, Magistrate, Master, Servant, Scholar, teacher: maried, unmaried; rich, poor, &c. noble, ignoble; glorious, in disgrace, &c.

VIII. THE 8th Common-place is *Quantity*; this is easily and vulgarly known with its species. To it therefore belong number, one, many, few, &c. *v. g.* How many Suns are there? is it never seen double, or triple? why can there be no more? if there were more, what would follow? is it divisible or indivisible? extended? how far? how many parts hath it? how great is it? how large, long, high, thick? greater then the Earth? how often? how is it to be measured? how long hath it lasted? is it diminished or increased? hath it any weight?

IX. THE 9th Common-place of *Time*, hath these heads, *alwaies*, *sometimes*, *v. g.* what is the duration of the Creator? he hath alwaies bin. Is it possible he should be not eternal? if he were not eternal, what would follow? why is he eternal? can any thing be eternal besides him? Duration is varied into *past*, *present*, and *future*. Prudence considereth things past, that it may govern the present; and maketh conjectures from both, that it may well menage the future. The past is considered by memory; the present is in acting; in the future are concerned our hopes, fears, providence, cautiousnes, &c.

2. DIVERS measures, of time; as *ages*, *years*,

years, months, daies, hours, moments, and parts of time as Morning, Evening; Spring, Summer; Infancy, Childhood, &c. the beginning, middle, ending of the Duration of any thing.

3. OCCASION, as favorable, opportune, accuſtomed, purpoſed, &c. with their contraries.

X. THE 10th Common-place is *where*, or *place*. To which belong. 1. The *ſeveral parts of the Univerſe*; as Air, Earth, Fire, Water, Heavens, Firmament, &c. North, South, &c. Zones, Climates, &c. Land, Sea, Iſlands, &c. Countries, Aſia, Africk, &c. *India mittit ebur, molles ſua thura Sabæi.* Where ſhall we find deceit? in Shops and Markets, in narrow Souls. Where ſubtilty? in the *Genoueſes*. Where Induſtry? in *Holland*.

2. PLACE is either *Proper*, *common*; due belonging to another. A Scholar in a Market is a fiſh on dry land. Place alſo is *natural*, *violent*, accidental; where it ought, is wont; it may ſafely, well, be. Our Country, dwelling, &c.

3. DIFFERENCES *of place*; before, behind; on the right, left &c. hand; above, under; over againſt, towards, &c. neer to, far off; in, by, at, &c. Where ſtood *Carthage*? *Italiam contra, Tyberinaque oſtia.* Where is water to be had? in the Fountain, River, Sea, Well, &c.

4. QUALITIES *of place*, cold, hot; fruitful, barren; clean, dirty; champaigne, mountainous; tilled, untilled, ſandy, chalky, &c. deſert, inhabited.

5. CIVIL.

5. CIVIL *places*, as an Houſe, Town, Village, Villa, Shop, Market-place, Street, Theater, Church, Hall. Public or private. Sacred or profane, ſolitary, inhabited, our own, anothers. Where may a man plant, build, &c. upon his own. Where do flatterers frequent? the Court.

6. THE *power* or *property of place. Vervecum in patriâ, craſſoque ſub aere natus.*

XI. THE 11th Common-place is the *ſubject to which* any thing *belongeth*, or *wherein* any thing *is*. There is nothing that may not be the ſubject of another. The cauſe may be of its propriety. Virtuous actions to whom are they proper? in whom to be found? in prudent perſons. What things are hot? thoſe expoſed to the Sun, are neer to the fire, are in motion. Who are cunning? they who have much experience. The effects and ſigns. Who are noble? they who do nothing baſely, or craftily. Who are true Princes? they who govern for the good of their People. Who are ſubject to anger? they who have a sharp noſe, curled hair, red face, &c.

Subſtances are moſt properly the ſubject of other things. As God is the fountain of goodnes, the Angels receive it immediately from him. Men and other Creatures are good each in his kind.

So for all other things. What things are, may be, uſe to be, ought to be, accounted long? [Actions and Paſſions] a Journy from *England* to *China*. The works of *Toſtatus Abulenſis*. Delay of what is earneſtly deſired.

[Time]

[Time] the lives of Men before the Flood. [Place] the way from *Paris* to *Conſtantinople*. What things are weak and feeble. [Quantity] things ſmall and little. [Quality] ſick perſons, Women, pale perſons, fearful, tired, &c. [Action] Children, old Men. [Place] the Aſiatics, &c.

XII. THE laſt Common-place is *Correſpondents*, which hath many under it, as

1. *Before* and *after*; firſt, ſecond, third, &c. laſt: beginning, middle, ending. More or leſs. Whether is before, *Saturn* or the *Sun*? in dignity and perfection the Sun is before: in place deſcending Saturn is before. In time they are equal.

2. *The ſame* and *divers* or different. Virgil was the Author of the *Georgics*, who of the *Æneids*? the ſame. How doth his Poems differ from *Homers*, *Theocritus*, *Heſiod*, *Taſſo*? &c.

3. *Equal* and *unequal*: double, triple, &c. half, and generally all Proportions.

4. *Like*, *unlike*; *contrary*, *oppoſite*; and theſe varied with more and leſs. *Alexander* and *Jul. Cæſar* were like in boldnes, unlike in ſtature; of contrary diſpoſitions. Whether was more prudent? leſs fortunate? Was *Plato* a better Philoſopher, or *Dionyſius* a worſe Tyrant? the Aſtrologues prediction of *Cæſars* death, brings to mind the like of the Earl of *Pembrok*.

5. *Union* or *conjunction in the ſame action*; as when two act one upon another. Mutually, as two enemies, or emulators ſeeking to undermine one another. Or when both act upon a third, as two Rivals toward the ſame Miſtreſs. Or both ſuffer from a third, as two ſervants

ſervants under the ſame Maſter. Or one act and the other receive or ſuffer, as the Maſter and Scholar, Judge and accuſed.

6. *Together, near, far of: antecedent, concomitant, ſubſequent,* either in place, dignity or time. *Chriſtmas* brings to mind good cheer, mirth, jollity. A feaſt ſuggeſts Meats, Cooks, Fiſh, Foul, Flesh, Sawces, Dishes, Chargers, Wines, Cups, Plates, &c. The Spring brings in Summer, Autumn, Winter. *Cæſar* makes me think of *Brutus, Caſſius, Pompey,* &c.

CHAP. XII.

Brief Directions for Elocution.

I Beg the Readers pardon, if, contrary to my own deſign, I here ſubjoin to the diſcourſe of invention, a few lines in order to regulate our *ſpeaking* and *writing,* what we have invented. And the rather, becauſe amongſt the very many Books of *Rhetoric,* I have not ſeen any, that declares the differences and reaſons of *Stiles* and *Figures* ſo exactly as *Eman. Theſauro.* Out of him therefore, for the greateſt part, I have drawn this short *ſcheme* and *proſpect*; whereby any, even meanly practiſed, capacities, may be able to diſcern and judg of what is well, and *Orator-like* written or ſpoken; and conſequently himſelf alſo to imitate the *Eloquenteſt* Authors.

There are then divers manners of ſpeaking and writing.

1. CON-

1. CONCISELY, in few short abrupt Sentences, as men ordinarily ſpeak in common converſation, without any art, or order. As

Dic mihi Damæta, cujum pecus? An Melibæi?
Non, verum Ægonis. Nuper mihi tradidit Ægon.

Such is very frequent in the *Comedians.*

Vos iſthæc intro auferte: abite. Soſia
Adeſdum. Paucis te volo.
Dixi, audiviſtis, tenetis, judicate.

2. SOMEWHAT *artificially* but *imperfectly*; 1. without any obſervation of numbers, correſpondence, meaſure, &c. when a *period* hath no certain bounds, but goes on till the matter be ended, keeping the mind of the *Auditor* ſtill in ſuſpenſe, till all is ſaid which is to ſay; which when it will be, the *Auditor* cannot divine, becauſe he cannot foreſee where the ſpeakers deſign will determine. Such are the beginnings of moſt of S. *Pauls* Epiſtles. Such is that beginning of *Cicero's Oration pro Cælio. Si quis Judices forte adſit, ignarus legum, &c.* till you come to *quibus otioſis, ne in communi quidem otio, liceat eſſe.* So in that *pro Milone* beginning at *Occidi, occidi non Sp. Mælium &c.* unto *non modò veſtibulo privaret, ſed omni aditu & lumine.* So in *Catone Majore. Plus apud me Antiquorum authoritas valet, &c.* unto *per viſum ex Africano audiſſe dicebat.*

Such is that *Dithirambique ſcene in Senecas Oedipus* which begins,

Effuſam redimite comam nutante Corimbo
Mollia Niſæis armati brachia thyrſis. &c.

Such that of *Virgil* in his *Silenus.*

Namque canebat uti magnum per inane coacta, &c.

And *Æneid. 6. Principio cælum ac terras, camposque liquentes, &c.* Such

Such is moſt of the *Hiſtorians* manner of writing.

This fashion of ſpeech the *Greeks* called *Oratio pendens*, *Ar. Rhet. l.* 3. *c.* 9. ſuch when an *Athenian Ambaſſador* uſed at *Sparta*, the Senate replied, the firſt part of your Oration is gone out of our minds, and the ſecond never entred in.

4. AFTERWARDS *Thraſimacus*, or whoever he was, that firſt obſerved the pleaſingnes in *Lyrics* to proceed from their *pauſes* and *meaſures*, began to practiſe the ſame in *Proſe*; and to mince thoſe great and unlick'd maſſes into ſhorter and rounder *periods*. Of theſe, that, which conſiſts of one entire ſenſe only, and is not divided into members, (ſuch as are moſt of *Senecas*) is called by Ariſtotle *Periodus ſupina*: and by reaſon of the omiſſion of the tranſitions, and the frequent repetition of the ſame matter in ſeveral words, is by moſt *Orators* rejected. Wherefore others, out of more diligent obſervation of what was pleaſing, changed thoſe round and incoherent *periods* into many more conciſe *members*: carving them, as it were, into divers clauſes and parcels; which were alſo made correſpondent and commenſurate one to another. So that they became neither *intire*, nor yet *maimed*; not *metrical*, yet *not without meeter*; not *in feet*, yet not altogether *looſe*; *without Verſe*, *not without rythme*; *verſe* compared with other *proſe*, *proſe* compared to *verſes*. This came not in fashion amongſt the *Romans* till the latter end of *Tullies* time; which made his firſt Orations not to be ſo eloquent as his latter; and himſelf to complain that he was going out of the World when he began

began to understand Rhetoric. And of some Orators in his time he saith; *In iis erat admirabilis cursus orationis, ornata sententiarum concinnitas non erat. i. e.* they had a wonderful fluency in their stile, choice words, and round full periods, but they wanted the neat distribution of them into parts and members. *The first* is like an head of excellent hair, but hanging down, and flagging; *this other* like the same hair disposed and made up into rings and curles. Examples of these are infinite in *Plinies* Panegyric.

4. THIS *Harmony* or correspondence of the *clauses* of a *Period* consists in three things,

1. *Equality of the members.*
2. *Contraposition of the words.*
3. *Similitude of terminations.*

1. *Equality* is, when the divers *clauses* of a *period* consist of equal number of *words*, or of *syllables*, or *times*, (two short syllables being equal to one long) which is altogether as graceful. As *Speremus quæ volumus; quod acciderit feramus.* Cic. *Alterum optare crudelitatis est, alterum servare clementiæ. Superbia in fronte; ira in oculis; tallor in corpore; in ore impudentia.* Plin. *Si quid obtigerit, æquo animo paratoque moriar; neque enim potest accidere turpis mors forti viro; neque immatura Consulari; neque misera sapienti.* Cic.

2. *Contraposition, antithesis,* is a conversion or retorsion of the same words in divers clauses of the same period. For the same words are severally (and often contrarily) joined, to make as it were a seeming *contradiction*, or *paradox* at least. As

Sæpius

Sæpius accidit ut imprudentes feliciter, prudentes infeliciter agant.

Infelix Dido nulli bene nupta marito;
Hoc pereunte fugis, hoc fugiente peris.

Stultus prudentibus, prudens ſtultis, viſus.

Sometimes alſo words of a *contrary* ſignification are *joyned together* elegantly in one *periodus ſupina*. As, *Inclinata reſurgo. Carpit & carpitur una. Qui ſpectavit vulnera vultus habet. Sparta ibi muros habet ubi non habet.*

Sometimes words ſignifying *contrary* things are placed in *divers clauſes* of the ſame period. As, *Aut vivos amplifica, aut mortuos derelinque.*

Alba liguſtra cadunt, vaccinia nigra leguntur.

Sometimes they are placed in manner of a *Dilemma*. *Morere, ſi caſta es, viro; ſi inceſta, amori.*

Jupiter aut falſus pater eſt, aut crimine verus.

3. *Similitude of terminations*, whether. 1. by *iteration* of the *ſame words* in ſeveral clauſes. 2. Of the *ſame caſes* and perſons of nouns and verbs, though not the ſame words, yet of the ſame or like ſound. Of the *Spartans* at *Thermopylæ*.

Trecenti ſumus, ſed viri, ſed armati, ſed Lacones, ſed ad Thermopylas; nunquam vidi plures trecentos. Of the ſame, *Nos ſine deliciis educamur, ſine muris vivimus, ſine vita vincimus.* This *correſpondence* is ſometimes in *one* word, ſometimes in 2, 3, 4; and 5 ſometimes, but rarely.

Indignus cui vel improbi bene *vel* probi malè *dicant.*

Dum laurum acquiſivit regiam, palmam amiſit populárem.

Vel in negotio ſine periculo, *vel in* otio cum dignitate *eſſe poſſint.*

Æque

Æque nocent & qui nolentibus vitam officiosè impertiunt, & qui volentibus mortem malitiosè negant.

An tu me per hos in patriam revocare potuisti, ego te per eosdem in patria retinere non potero?

5. BESIDES these, there are two other sorts of *figures*, or *ornaments of speech*. The first are such as move the *affections*, and perswade as well as delight, and therefore may well be called *Pathetical*. The second are such as consist in *ingenious expressions* in the words themselves.

Pathetical are those figures, which serve to express some passion, or other operation of the mind; as the imagination, understanding, &c. whether they concern apprehension, appetite, anger, or any other affection whatsoever. Such are,

1. *Cognitio*, to this belong these and the like expressions. *Agnosco, audio, intelligo, scio, experior, video, &c. Agnosco, agnosco; victum est Chaos.* Sen. *Nunc scio quid sit amor.* Virg. *Nescio quo pacto fieri dicam.* Cic.

2. *Demonstration*, to which belong *en, ecce, adspice, audite, &c. En quo discordia cives perduxit miseros! En queis, &c.* Virg. *Intuemini huic erutos oculos, illi confractos pedes; quid exhorrescitis? sic iste miseretur.*

3. *Narratio*, to which belong, *dicam, enarro, &c. Favete linguis; carmina non prius audita Musarum sacerdos Virginibus puerisque canto.* Hor. *—Nunc quâ ratione quod instat confieri possit, paucis adverte, docebo. Hospes, disce novum mortis genus.*

4. *Affirmatio, est labor, non nego; pericula magna,*

magna, fateor; multæ inſidiæ ſunt bonis, veriſſime dictum. Cic. *Affirmo tibi, Caie Mari, non ſic reſtitiſſet.* Quin.

Negatio. Nego eſſe quicquam à teſtibus dictum, quod &c.

Jole meis captiva germanos dabit? non.

5. *Ironia. Ni fallor, feminas ferrum decet.*

6. *Apoſiopeſis. Novimus & qui te.*

7. *Præteritio. Non dico te à ſociis pecunias accepiſſe; non ſum in eo occupatus, quod civitates, regna, domos omnium depeculatus es; furta, rapinas omnes tuas omitto.*

8. *Juramentum. Per has lacrymas dextramque tuam te.* Virg.

Teſtatio. Vos, Dii Patrii, penates, teſtor, integro me animo ac libero P. Sullæ cauſam defendere.

9. *Animadverſio, epitaſis.* A reflecting upon what was ſaid before, or animadverting upon ſome circumſtance of what preceded. *Obrepſiſti ad honores commendatione fumoſarum imaginum*; upon which he animadverts, *Quarum nihil habebas ſimile præter colorem.* Cic. in Piſ.

Tu intrare illum Senatum poteris, O Tulli, in quo Pompeium non ſis viſurus? tu illam togam induere, quæ armis ceſſit? Sen. in Suaſ.

Regina quondam ancilla nunc quidem tua.

10. *Parentheſis.*

11. *Correctio. Antronium in campo vidimus, & quid dico? vidiſſe nos? Ego vidi.*

12. *Repetitio. Commotus non es, cum tibi mater pedes amplexaretur; non es commotus.*

13. *Admiratio. Novum monſtrum! integer alitur, debiles alunt.* Sen.

14. *Exclamatio.*

15. *Extenuatio. Levia memoravi nimis; hæc virgo feci. Leve eſt quod actum eſt.*

16. *Commemoratio.* O *Myſis, Myſis, etiam nunc ſcripta illa dicta mihi ſunt in animo.*

17. *Præſagitio. Neſcio quid animus grande præſagit malum.*

18. *Dubitatio. Dubito an moriendo vicerit, an vincendo ſit mortuus.*

19. *Inquiſitio & interrogatio. Nunc quæro abte, quare patrem ſuum Roſcius occiderit: quæro quando occiderit.* Cic.

20. *Reſponſio. Quæris, quo jaceas poſt obitum loco? quo non nata jacent.*

21. *Interpretatio. Si intelligis, Cicero, non dicit roga ut vivas; ſed roga ut ſervias.* When *Anthony* offered him his life if he would ask it.

22. *Occupatio,* or preventing an objection.

23. *Fictio. Fingite vobis antiquam illam urbem videre, lucem orbis terrarum, &c.*

24. *Imaginatio. Jam mihi cernuntur trepidis delubra moveri ſedibus.* Virg.

25. *Expreſſio, ectypôſis. Putares cadaver ambulare.*

Quacunque iter faceret, ejuſmodi fuit, ut non legatus Populi Romani, ſed ut quædam calamitas pervadere videretur. Cic. Verr.

26. *Proſopopœia. Tecum patria ſic agit.* Cic. Cat.

27. *Apoſtrophe,* when we ſpeak to one that hears not. O *Fons Blanduſiæ ſplendidior vitro, dulci digne mero.* Hor.

28. *Ratiocinatio,* when one diſcourſeth with himſelf.

Cur Pallas non nupta? virum non invenit ullum.

29. *Concluſiuncula,* when the foregoing matter is reflected upon and concluded with ſomewhat unexpected. As *Cicero,* having declared how the *Herbeteſi* were by *Verres* condemned to pay a great ſum of mony to two of his Miſtreſſes,

ſes, concludes. *Itaque civitas una ſociorum atque amicorum; duabus deterrimis mulierculis vectigalis fuit.*

Epiphonema. Sic dii ſpreti exardeſcunt. Sic humana conſilia caſtigantur, ubi ſe cœleſtibus præferunt. Val. Max.

Compendium. Illis parentis nullus aut æqui eſt amor, avidis cruoris, imperii, armorum, doli: diris ſceleſtis, breviter ut dicam, meis. Oedip.

30. *Perplexitas. Quid agimus? animum diſtrahit geminus timor; hinc gnatus, illinc conjugis cari cinis. Pars utra vincit?*

31. *Approbatio. Sic, ſic agendum eſt. Bene eſt. Abunde eſt. Hic placet pœnæ modus.*

32. *Imperium. Egredere ex urbe Catilina,* — *Egredere, purga regna; lethales tecum auſer herbas: libera cives metu.* Medea.

Admonitio. Vos pro mea ſumma diligentiâ moneo; pro authoritate conſulari hortor; pro magnitudine periculi obteſtor. Cic.

Obſequium. Tuus, O Regina, quid optes Explorare labor, mihi juſſa capeſſere fas eſt.

So for the Paſſions.

Blanditiæ. *Animula dulcis, ſuavis animula.*

Salutatio & Apprecatio. *Bene valeas, quiſquis es. Sit tibi terra levis. Dii te ament qui hæc legis.*

Veneratio. *Delubra & aras cœlitum, & patrios lares ſupplex adoro.*

Abominatio. *Heu ſtirpem inviſam! & fatis contraria noſtris.*

Irriſio. *Ah, ah, Ah, lepidus amator ſilicernius.*

Execratio. *Dii te perdant, fugitive.* Cic.

Optatio. *Feciſſet utinam Deus immortalis. Maximè vellem, Judices.*

Invocatio. *Hymen, ô Hymenæe veni.*

Votum. *Voveo tibi victimam, fortuna redux.*

Obſecratio. *Per has aniles ecce te ſupplex comas, atque ubera iſta penè materna, obſecro.*

Commendatio. *Si te in germani fratris dilexi loco: ſive hæc te ſolum fecit maxinni, ſeu tibi morigera fuit in rebus omnibus: Te iſti virum do, amicum, tutorem, patrem. Bona noſtra hæc tibi committo, ac tuæ mando fidei.*

Conceſſio. *Do quod vis; & me victuſque volenſque remitto.*

Gratiarum actio. *Non erimus regno indecores, nec veſtra feretur fama levis, tantive abolefcet gratia facti.* Virg.

Recuſatio. *Non me delectant ignoti domino ſervorum greges: nec ſonantia laxi ruris ergaſtula: nolo dives eſſe: Patrem gratis amo.*

Exultatio. *Jo. triumphe! tu moraris aureos currus, & intactas boves. Jo triumphe! nec Jugurthino parem.* Horat.

Jactantia. *Et nos aliquod nomenque decuſque geſſimus.*

Gratulatio. *Lætare, gaude gnata; quam vellet tuos Caſſandra thalamos.*

Plauſus. *At mihi plaudo ipſe domi, ſimulac nummos contemplor in arcâ.* Horat.

Ejulatio. *Hei mihi! nequeo quin fleam.*

Expoſtulatio. *Improperium. Ingrate ceſſas orbis? excidimus tibi?*

Pœnitentia. *Potens jam cecidit ira: pœnitet; facti pudet.* Sen.

Spes. *Spero equidem mediis, ſi quid pia numina poſſunt, Hæſurum ſcopulis.*

Deſperatio. *Actum eſt, conclamatum eſt. Occidimus. Aures pepulit hymenæus meas.*

Timor, horror. *Sudor per artus frigidus totos cadit: omen tremiſco miſera feralis Dei.* Sen. *Pavet animus, horret: magna pernicies adeſt.*

Verecundia.

Verecundia. *Heu me! per urbem (nam pudet tanti mali) fabula quanta fui.*

Audacia. Impudentia. *Reſiſtam: inermes offeram armatis manus. Dabit ira vires. Ingentem confidentiam! num cogitat quid dicat? num facti piget?*

Excandeſcentia, Minæ. *Accingere ira; teque in exilium feras furore toto. Væ tibi cauſidice. Diris agam vos; dira deteſtatio nullâ expiatur victimâ.*

Nemeſis. Indignatio. *Iſthic nunc metuenda jace: non te optima mater condet humo, patrioque onerabit membra ſepulcro: Alitibus liquere feris; aut gurgite merſum unda feret.* Virg.

Miſeratio. *Compeſcere quidem verba, & audacem manu poteram domare; ſed meus captis quoque ſcit parcere enſis.*

Confeſſio. *Me amare hanc fateor; ſi id peccare eſt, fateor id quoque. Tibi, Pater, me dedo; quid vis oneris impone, impera.*

Deprecatio. *Miſeremini familiæ, Judices; miſeremini fortiſſimi Patris; miſeremini filii.* Cic.

3. OTHER figures there are, which conſiſt in the words; as Metaphors of divers ſorts, whether the *Genus* for the *Species*, *Species* for the *Genus*, part for the whole, or the like. As *Hypotypoſis*, or applying of words of life and ſenſe to things inanimate. As *Hyperboles*, *Laconiſms*, Oppoſitions, ſuch as *Campi liquentes, liquidi Chryſtalli*; Or *Deceptio*, when a ſentence ends unexpectedly. *Spero tibi eventuram hoc anno maximam meſſem* mali. Her mouth, oh heavenly! wide. *Tuâ nitet in fronte fulgor aureus; argentum in cirris; ſmaragdus in oculis; ſapphirus in labiis; chryſolithus in genis; collum in* reſti.

Metaphors are of divers ſorts, i. e. are taken from divers common places.

1.	From likenes	*Homo quadratus.*
2.	From the attribute	*Regnat gladius.*
3.	Equivocation	*Jus Verrinum.*
4.	Hypotypoſis	*Pontem indignatus Araxes.*
5.	Hyperbole	*Inſtar montis equum.*
6.	Laconiſmus	*Carpathii leporem.*
7.	Oppoſition	*Mens amens.*
8.	Deception	*Vale apud Orcum.*

More particulars may be found in Authors; thus much is ſufficient for this place, where this diſcourſe intruded it ſelf, beſides my intention.

CHAP. XIII.

Of bettering the Judgment.

1. THE *Judgment* is that *faculty* whereby we diſcern, *i. e. Judge* of, true and falſe; good and bad; better and leſs good. *Naturally* ſome (*i. e.* ſedate conſidering perſons) are better diſpoſed to it then others; but none at ain any conſiderable perfection in it any other way, then by *experience. Experience* (I ſay) of others communicated by *Books* or *inſtruction*, and of themſelves by their own *obſervation*. The habit, which perfects this faculty, (as that which regulates the will and affections is virtue) is *Wiſdome* or *Prudence*. That great power, *whereby* we live in happineſs and content; *whereby* we excell all other creatures, and moſt men alſo; being by it out of the reach of their deceit and craft, and not impoſed upon, or derided, by them; *whereby* our reaſon and better part is regulated; and *whereby* we ought

ought to govern both our ſelves and others. This if it be applied to particular ſubjects hath ſeverall names; as if to govern Cities or Commonwealths, 'tis *political* prudence; if Armies and War, *military*; if a family, *œconomical*, &c. with none of which I intermeddle, but only with that, which concerns every particular perſon in the conduct of his life: and here only in general; reſerving to the ſecond Part ſuch particular rules, as either my own or others experience, that I have read, have ſuggeſted. In this place therefore I ſhall only adviſe (as wall as I can) how the *faculty* is to be cultivated for the implanting that great perfection.

2. AND firſt take notice; that the *exerciſing this faculty is the employing of all the reſt.* For it is in vain to give *judgement* without examining the reaſons (deviſed by *Invention*) for both parties; and the like caſes in former times ſuggeſted by *memory*. For the chief employment of the *judgment* being concerning the future, either the choice of an End, or of apt means to an end; no man can promiſe to himſelf any ſucceſs in his election without engaging all the powers he hath. As there muſt be. 1. [Suppoſing the end to be already reſolved upon and alwaies before his eyes] a *propoſal* or finding out ſeverall *v. g. mediums* to an end. Which is called *Counſel*. 2. A *comparing* theſe together, that he may be able to chuſe the *beſt* and *propereſt*, and *honeſteſt* for his purpoſe, (for if he uſe dishoneſt means, tho proper, 'tis *craft* and ſubtilty, as to chuſe improper is *folly* and want of wiſdom.) This is the immediate action of *Judgment*; and which conſiſts of many parts. As 1. *circumſpection* of all circum-

ſtances of time, place, and all other opportunities; 2. *Caution* for prevention of hinderances, conſidering all dangers, and difficulties, he is likely to encounter; and either providing to decline and avoid, or arming himſelf to reſiſt, or ſuffer them. 3. *Solertia* or good and rational conjecturing of what is likely to ſucceed. 4ly A firm *reſolution*, and competent ſecrecy. And laſtly a conſtant and due *execution* of what is well reſolved. Now becauſe this knowledge is very difficult, and at the beſt but a conjecture, it is neceſſary to conſider *what hath ſucceeded heretofore upon ſuch premiſes*, for that is moſt likely to happen again: but this cannot be done without the aſſiſtance either of Books or experienc'd perſons, who have ſeen and known the like caſes and ſucceſſes: and this cannot be without much *obſervation* and taking notice of things in the time of their actual flouriſhing; and ſtoring up ſuch rules and hiſtories in the memory for future application. By the way it will not be amiſs to take notice, that as there is *no new thing* under the Sun, ſo *neither any new action*; but the ſame are repreſented over again under varying circumſtances; ſo that he, who intends to be a wiſe man, muſt endeavour to diſtinguish the *Action* (as Phyſicians do in judging diſeaſes) from the *circumſtances*; that he may be able to give a good judgment and prognoſtic; and afterwards to frame a *general rule*, which may ſtand him in ſtead at other times and occaſions.

3. OPPOSITE to *wiſedom* is *folly*, that baſe, abject, low, poor, ſordid, condition; which renders a man *wearyſome* to himſelf, and *contemtible* to others; *expoſed* to every ones deceit and craft; a *ſlave*

a *ſlave* to his own paſſions and others flatteries; and *a ſtock* whereupon to graft any vice, ſhame, or miſery. This is made up of two Ingredients, *Ignorance* and *Error*. To avoid which, as alſo to rectify the underſtanding, and obtain a true notion of things as they exiſt in the World, and relate to us, it is neceſſary that we.

1. *Endeavour to be ſet at liberty from the dominion.*
   1. *Of Vices.* 2. *Of Paſſions.*

2. *To uſe much attention, conſideration, and weighing things themſelves.*

4. That a man may be *virtuous* it is not ſufficient that he *now and then* do virtuous actions; nor that he do them *frequently* out of good nature, intereſt, mode, paſſion, or the like: but that he work *diſcreetly, conſtantly, habitually*, and for a *good end*, and by *deliberation* and *choice*; which two laſt conditions neceſſarily preſuppoſe *Prudence*. So that as no *Virtue* without *Prudence*, neither is it without them. For it hath bin the obſervation of all knowing and diſcreet perſons, and thay have delivered it for a certain rule, as hath alſo the Holy Spirit, and Wiſdom of God himſelf; that virtuous courſes onely, together with Gods grace obtained by much prayer and interceſſion, are capable to make a man wiſe, *i. e.* to direct his actions in ſuch manner as he ſhall not need to repent of them. And that therefore ſuch actions are called *good*: and others *evill*, becauſe of the evil conſequents; that they bring ſuch as perform them to ſorrow, repentance and miſery. Hereupon are grounded thoſe rules in the holy Scripture, that *the fear of the Lord is the beginning of Wiſdom, that the beginning of Wiſdom is to avoid folly*, and wickedneſs. That *it is ſport to a fool to do wickedly*, and the like: *Reli-*

gion being the chiefeſt and ſupremeſt of all virtues. An *evil man* ſeeks occaſions to gratify his humor; and at beſt thinks to ſtop at the confines betwixt paſſion and vice; but a *wiſe man* avoids the occaſions of vice, which he looks upon as a diſeaſe of the Soul, contrary to the natural and due conſtitution of it, and ſubverting its true tone and diſpoſition. And that every *vice* in particular is contrary to *Prudence*, appears; becauſe *Covetouſnes* inſtead of wiſdome introduceth *craft, ſubtilty, deceitfulnes*, which are called the wiſdom of the World. *Pride* breeds *confidence* of a mans ſelf, and *deſpiſing* others adviſe and counſel; and *luſt* (the third fountain of all vices) is the mother of *negligence, precipitious inconſiderateneſs, inconſtancy*, and at length of that *blindneſs of underſtanding*, which renders them uncapable of diſcerning, ſuch things eſpecially as concern their Souls, but even ſuch alſo as are advantageous to their temporal welfare; and of chuſing better from worſe; fit and convenient from improper and aliene.

5. PASSIONS, tho not ſo immediately concurring to the ruine of the Judgment as vice, yet indirectly and by conſequent deſtroy it alſo. For being (as I ſaid before) undeliberate motions towards objects pleaſing or diſpleaſing, and therefore in the ſenſitive Soul; the objects paſſing through that to the underſtanding, carry with them that *tincture* or *forme* they there receive by thoſe Actions; not now as pleaſing or painful, but as good or bad (for ſo the *paſſions* repreſent them.) And if the *Intellect* do not ſpeedily reflect upon the deceit; and ſeparate and cleanſe the natural from the paſſionate, wherewith it is ſtained, it becomes partaker of, and ingaged in, the error.

ror. And ſo not only looſeth the true notion and knowledge of the object, but apprehends it alſo under a wrong and falſe *Idea*; miſtaking *v. g.* the pleaſure or good for the object. And whatever it receives or conſiders, whileſt in that diſpoſition, is conceived under the ſame miſtake. So that all paſſions more or leſs, according to the degree of their ſtrength, render the underſtanding partial and unindifferent, and conſequently erroneous, and unfit to judge in any thing of moment. Hence it is, that a man in *paſſion*, tho the alteration be only in himſelf, yet imagines the World without him to be changed. What was *before eſteemed*; when now look'd upon through this falſe light, appears *contemtible*; and the contemned becomes admirable. The *beloved* or deſired is without faults, is excellent and eaſy; the *hated* is all faulty, unworthy, and impoſſible. Yet is this no great matter compared to the *Paſſions*, when they are in their height and vigor. Do we not ſee how for the ſatisfying of a luſt, and enjoying a revenge, a man breaks through all Laws, all obligations natural and civil? how he regards not what injury or affront he offers even to Magiſtrates and Parents? how he deſpiſeth all inconveniences and evill conſequences, his own or other mens reaſons may forewarn him? But I will not meddle with theſe *extravagants*, utterly unfit to be carved into *Mercuries*, and will conſider thoſe which work more mildely; and *ſeduce*, not *trample* upon, the Judgement. Such are,

1. SELF-LOVE, or *ſelf-eſtimation*, an overvaluing of a mans own parts, opinions, or actions. An *error* in ſome ſort *neceſſary* to the actions

well-being of man; for should every one know exactly the measure of his own ability, the greatest part of the World would be miserable. Every man, therefore, makes himself the standard for all others, esteeming every ones abilities and actions, as they are equal or conformable to his own: And this seems to be a natural suggestion; but if it be too much indulged, so that either for *pride* of his own parts, knowledge, &c. or for *interest* and *covetousness*; or for *honor* and *reputation*; or for *custom* and *education*; or any other by-respect, a man warp his *Judgment*, he lies under a lasting and universall prejudice. For this is the beginning of *Opiniatrety*; and when *despising* the advice and judgment of others, he *follows* only his own counsel, is it not just that he should be permitted to fall into the consequences of his own opinion? he that bends, and plies his reason to his passion, why should he not enjoy the product of his indiscretion? why should he that *sows* folly, *reap* the fruit of counsel and advisement? But to instance in the foresaid particulars.

1. HE that is *conceited of his own worth, eo ipso despiseth* others, and therefore will not read or take pains to informe himself what other Men say or know, but when he fixeth in himself this proposition, that *other Men are more ignorant* then he; then whatever comes in his fancy, seems to be an addition to knowledg; and must either be reserved as a mystery, or vented as the *Depth of Science*, and *Oracle of wit*; though many times it is but either a *great error*, or at best, a *vulgar truth*. And the most extravagant

gant and groteſque conceits, as being moſt of all his own, he eſteems and values the moſt. Such a man frames to himſelf notions and opinions, which all the World is to ſubmit to, and theſe alone are to be taught and propagated; and all oppoſers are opiniaſtres, and ignorant, if not malicious, contradicters of the truth, and envious of the glory of him that diſcovers it. Hence comes the *ſpirit of contradiction*, that let the adverſe opiner ſay what he will, his reaſons will not be heard; for indeed our *learned man* ſtands upon his guard againſt truth; and ſo at laſt, inſtead of fair arguing, turns to *chicanery* and Pedantery.

2. How much *intereſt* and *ſecular reſpects* wreſt the judgement, is manifeſt to any one that obſerves; that the *thriving opinions*, and ſuch as are countenanced by them that can reward, never fail of abettors. But I can eaſilier pardon theſe then thoſe who for *love* of *gain oppoſe* the *Magiſtrate* and *Government*; who knowing the humor of the ordinary people to be againſt obedience, and ſubjection, make uſe of it to diſturb the peace, that they may fish the better. They *gain Proſelites* that they may *grow rich*; they *gather Churches* that they may *collect wealth*; and *heap up Diſciples*, that they may *multiply collections*. Thus they deceive unlearned and unſtable Souls, of their *temporal*, as well as their *ſpiritual*, goods: and care not what craft and deceitfulnes they uſe that they may fill their purſes; their Arts are infinite, and ſeen of every one but thoſe who are deceived by them.

3. VAIN-

3. VAIN-GLORY, or *desire of seeming* more knowing then other persons, is as strong a passion, ever since our first Parents were carried away by it, as any that molests our Souls. This goes masked many times under a vizor of *seeking Reformation*, advancing knowledg, and the like; when it is in reality *seeking applause*, insinuating into a party, and vaunting our own selves. The beginnings of this *delusion* are many times very subtil, and difficultly discerned, except by those who are very jealous of themselves. Hence comes an *itch to invent* or publish new opinions and fancies; *to quarrel* for a new interpretation, and even *go to Law* for the primogeniture of a notion. From hence also, if sharpned a little by coveteousnes, comes all *seditions*, *disobedience* to Magistrates, heresies, schismes, and rebellions. Is it not strange to see an ignorant person, without *comprehending*, or so much as *tasting*, the principles of Arts and Knowledg, to *judg* for himself, and scorn to be guided; especially in things of consequence, where most caution is to be used? he that will not refuse to be taught to be a *Shoe-maker*, scorns to be instructed in *Divinity*; and he will submit to a *Master of a Trade*, that will not bow to a *Doctor*. If a man well furnish'd with this *spiritual Pride*, happens to be informed in some particular knowledg above the rest of his condition; he immediately thinks himself *inferior only to Angels*; *instruction* he despiseth; all *ignorance*, yea and sometimes *Science* too, he defieth; and pretends to nothing but *inspiration*, and, the consequent of that, *infallibility*; then hath the Devil perfected his work in him, he is advanced

vanced as far in error as is possible, and becomes a *seducer* and an *impostor*.

4. OF all *Opiniatrety*, that which proceeds from *Custome*, and *Education*, is the least absurd; yet a fault it is also, and more difficultly conquerable then the rest. For the errors become in a manner *connatural*; and tho a *disease*, yet have so tincted the Understanding, that it apprehends nothing but through them. And therefore the more any one knows in his error, the more difficultly is it eradicated; yet time, and labor will do much; *one custome not* being *to be expelled but by another*. From this force of Education it comes, that *heresies* and *dissensions* are for so many generations continued; that whole *Orders*, and sometimes *Nations espouse one opinion*; and that contrary to another as wise and learned as it self.

2. TIMOROUSNES, *baseness*, or *slothfulnes*, is another origine of *Errors*, quite contrary to those produc'd by *self-love*; when a man seems to have *no opinion of his own*, but to assume the colour and tincture of those with whom he converseth. The *Opiniatre* takes for *false* what any other person affirms, the *Complaisant* for *true*. This is indeed the most peaceable way, and the best to make a fortune, but corrupts the judgment more then the other. For such a man either despiseth *Truth* as a thing of no value, not worth laboring for; or his *own Soul*, as if God had not given him reason, but had brought him into the World, and not endued him with sufficient ability to guide himself in it. Such men usually admire *other mens persons*,

ſons, and take things upon the credit either of a *greater* number againſt a *leſs* (which in difficult matters is very dangerous) or ſometimes of a *leſs* againſt *a greater*. Or of perſons *not verſed* in what is deſired to be known, as of a learned man in things of piety or ſecular prudence; of a pious man in matters of learning and the like: yet this is better then to take a mans judgment, becauſe of ſome *external* and *accidental advantages*; as to think a man *learned*, or in the truth, becauſe a *friend* or acquaintance. Or, I am of *his opinion*, becauſe I gain, or hope to get, by him. Or, *he is rich, for which Men hold him wiſe*. He hath ſo many *legions*, therefore he hath *reaſon*. Or, he is in great Office, he is above us, therefore wiſer then us; he is of our Order, therefore we muſt ſuſtain him. From this admiration of perſons it comes, that he is thought a *good Preacher* that *ſweats* and labors in the Pulpit; or he a *good Advocate* that *bawls* at the Bar; or he a *wiſe man* that *talks gravely*. We alſo think him a wicked perſon or our enemy that is acquainted with ſuch, as if all that converſe together joined in the ſame intereſt; him proud and inſolent, that neglects a due civility; him ignorant, that is ſlow and ſilent; and him to have taken good counſel, that hath ſucceſs. Hence alſo it proceeds that moſt Men admire what is *in fashion* and vogue even in *Religion* it ſelf, and *learning*, as well as in *clothes* and *phraſes*. That Men are taken with ſhews and ſplendor, and vain appearances; and are unwilling to go out of the track; but relinquish reaſon, and many times virtue it ſelf, becauſe they want company.

But

But that which moſt impoſeth upon perſons of learning and prudence, is; *if they ſee a man ſay much truth, and well, they are apt to take the reſt of his diſcourſe upon that credit.* The *ſtrong* carries off the *weak*; and the *Underſtanding* once *conquered*, is not willing to try her ſtrength a ſecond time againſt the *victor*.

3. I WILL mention no more of the *Paſſions*; but in short reduce all the *cauſes of errors* to 2. heads of *misjudging*. The firſt is *too haſty aſſenting*, the ſecond *too ſlow*. For the firſt,

1. There being no propoſition, for which ſomewhat may not be ſaid; many Men (whether out of paſſion, intereſt, want of ability or leiſure, lazines, or whatever other cauſe) *reſt with the firſt appearance*, and by little and little take root, and fix in error. Alas how few *can judg* of probabilities! of them that can, how few *will take pains* to weigh and conſider? how many are *concern'd* that *Error* ſhould be *Truth*? and who are ſo eaſily deceived, as they that think themſelves wiſeſt? Hence it comes, that ſo many Men abandon themſelves to *ſenſuality*, covetouſnes, and other vices, without remorſe, or diſcovering the fallacy, for they aſſume to themſelves certain reaſons built upon ſlight foundations, which they are *concern'd* ſhould be true, and therefore they will *not examine* them: but becauſe they have ſome (tho but very ſmall) *ſhew* of reaſon, they ſerve them, firſt for diſcourſe with others, and then to fool themſelves. As generally for all *vice* they urge.

The example of other Men, the moſt, many alſo in proſperity, and many eſteemed good, that yet are vicious ſome way. That

That it is not so bad, or dangerous, as is pretended.

That many sin, yet but few punished. And the like.

For *pleasure*, such as these,

That natural desires are vainly implanted in us, if not lawful.

That it is for poor and impotent persons not to bestow upon themselves what they desire; to bridle appetites and lusts is an argument of lownes of spirit, or want of power; and that by this, great persons are distinguished from mean ones and inferiors.

That if pleasures had not been fitting, Nature had not joined them to those actions, which are mostly hers; and that therefore Beasts are alwaies regulated by them.

That no men, whatever they pretend, but use them.

That studying, or employment, is only that pleasures, and rest, may be enjoied in old age with more *gusto*.

That thinking is a dull formality; and desiring a laborious life, by him who can live at ease, is a busy folly.

So for *Covetuousnes*.

That a good Patriot endeavors to encrease the stock and wealth of the Nation, which prodigals wast and consume.

That it is a great fault to spend and abuse those things, which may be put to good use.

That nothing breeds respect but wealth; that alone is equal to all things; the ransom of a mans life; the last appeal, and resort of all calamitous persons.

That it is but storing up what is necessary, &c. The

The like pretences, and fig-leaves may be found for all other irregular and vitious desires. To which if a man by education, interest, passion, or any other way, be biass'd and prepossess'd; and his indifferency removed; he will easily take up these plausibilities; and by them make his reason and truth truckle under his lusts and desires. *Qui vult decipi, decipiatur.*

But this fallacy of *hasty judging* reaches further, even the *learned* and *Philosophers* are guilty of drawing *universal conclusions* out of *insufficient inductions*. The Instances are infinite, but not fit for this place. But see in *common Conversation* what argumentations are frequent amongst us. Some professing Religion, live not accordingly, therefore all Religion is hypocrisy. Some grave men are only formal, therefore all gravity is formality. Some things are uncertain, therefore there is no truth at all, &c.

2. The last *Error* in Judgment I shall note, is contrary to the former, *i. e. too long deferring Assent*. When a man hath considered a *Question*, and finds on either side *Arguments*; many times he *will not* put himself to the trouble, or for want of judgment he *is not able*, to consider; which is more probable, which easilier answered, &c. but sits down with *suspense of assent*; thinks, that of two so equal in probability, *either* part, or *neither*, may be safely taken; and is contented with *Scepticism*. In justification of this folly some have made a *profession*, and instituted a *sect*; defending that there is *no proposition so probable, but its contradictory is as probable*: and that no man can be *certain* of any thing, against which any reason may

may be objected. So that wee are not to beleive our selves awake, because we, somtimes, dream that we walke, think, eat, &c. A *Doctrine* more then *brutish*; for the Beasts feed, and sleep, guided by their senses, notwithstanding the manifold errors, and deceits of them; without any scruple of doubting. *Against human nature* also, and injurious to our good *Creator*; blaming him for giving us no more certainty then is needful or useful; and not such a one as by curious persons may be *imagined*. Tis also *Against their own practise*; for what *Sceptic* ever refused to eat or sleep, pretending that the necessity of those actions was not grounded upon a principle of absolute certainty, or the like; which notwithstanding, they willingly suggest to others? Upon the *testimony of senses* and reasoning upon the objects supplied from the senses, all the moments of our *lives* and *fortunes* depend; Peace and War, Government and obedience, and the rest. He would be very *ridiculous*, that being convinced of robbery before a Magistrate, should plead that the senses of the witnesses might erre; that they might be at that time asleep; and dream they were robbed; that it is dangerous to take away a mans life without *absolute certainty*. In short, not to assent to *sufficient evidence*, *i. e.* to so much as all men are wont to assent unto, and upon which they set their lives and fortunes, seems to be a disclaiming of humane nature, and a silly affectation to be what man never *was*, *is*, nor can be.

6. I Will instance in no more Errors, but proceed to the *Remedies*; of which some concern the *Educator*, others the *Educated*. For the first.

1. I

1. I Would not have the *Inſtructor* to be offended, if his charge take not every thing upon his authority; *Obeſt plerumque iis, qui diſcere velint, authoritas docentis.* But encourage him to *ask queſtions*, and move doubts; accuſtom him to *give his opinion* and reaſons in doubtful caſes; eſpecially ſuch as fall out at that time, and upon the place. For want of ſuch, let him *cenſure the Ancients*; let him accuſe the murderers of *Cæſar*; jeer *Cato* for killing himſelf, &c. Quicken alſo and waken his ſpirit, by giving him liberty to *Contradict* you, when he finds reaſon for it; and when he doth not, do you ſhew him what arguments are againſt your ſelf. Encourage in him all *thinking* and exerciſe of the mind; and let him judge and cenſure freely what he reads or hears; ſparing perſons alwaies for charity ſake; and *diſcourage him not for every error he commits.* Take not all the talk to your ſelf; nor make to him long *harangues*, expecting a youth ſhould go along with you, and underſtand and believe all you ſay. But diſcourſe with him much after *Socrates*'s manner; which teacheth him to *know* things even before he learn them, *i. e.* by conſidering and comparing them with things *obvious* and *familiar*, to wind up to the knowledge of things *unknown* and *obſcure.* This will enlarge and exalt his ſpirit to an *univerſal contemplation* of the natures of things as they really are; and make him to *admire* nothing; to be *ſurpriz'd* with nothing; and not *condemn* every thing that is not caſt in his own mold, or framed after his own mode and taſte. Thus he will not be *offended* with ſmall matters; nor be *amaz'd* to ſee contrary humors, opinions, or faſhions,

nor

nor be like a man brought up in a *bottle*, see all things through *one hole*. It is also observable, that the more any one knows, the less is he ingaged in opiniatrety; but this I only mention.

2. HE that seeks truth, and to perfect his judgement, must endeavour to render himself *indifferent*, *free*, and *disengaged*, that he may be ready to pass his Sentence *secundum allegata & probata*: which is chiefly by delivering himself from the power and dominion of all passions whatsoever. Which is done by regulating the *Imagination* (for there is their beginning) *i. e.* by subjecting it to reason and the *Understanding*; that it may not without consultation follow the suggestions of *sense*, and unruly motions of the *Appetite*. And this is not difficult if the particular occasion can be foreseen; but because that happens not frequently, it is requisite to set a *continual guard* over our weakest place, where we are most obnoxious to the enemy; and to have a continuall magazine of such sober and moderate *considerations*, as advice, reading, and experience will furnish. But if notwithstanding you cannot prevent these apprehensions, which indeed is difficult; I mean for a man to stand so continually upon centry, his arms ready and fixed, and in his hands; then at the time of the assault, *retire*; let the *motion spend it self* in vaine, and suffer it not to fix upon the object. But at the worst, play an aftergame. If anger *v. g.* have prevailed against you, force your self to beg pardon; and let shame and (especially *voluntary*) punishment, & penance, bring wrath to reason. So against

againſt *Inſolence* contradict your own, tho lawfull, deſires another time, and do contrary to what you moſt affect. In ſum, *obſerve* your own inclinations (for accidental Paſſions are not ſo dangerous) and watch over them diligently; which is alſo better and eaſilier performed, if you can procure a faithful *monitor* to aſſiſt and adviſe you. Next ſet not your affections to much upon any thing whatſoever, even not upon the *public*, or works of *Charity* which are not neceſſary; purſue nothing with eagerneſs and engagement. And think not, when you have conquered three or foure times, that the war is ended. Paſſions are much the weaker by being overcome; but take heed they rally not. *Qui ſani eſſe volunt, ita vivere debent, ut perpetuo curentur.* Good counſel, is not to be taken as *Phyſic*, but as *nourishment*, continually received, ruminated, and digeſted. And laſtly, when you are foiled, put ſome penance upon your ſelf, and reſolve upon greater diligence for the future. And uſing theſe means, doubt not, by Gods bleſſing, but to arrive in time to a ſedate tranquillity of mind and a clear underſtanding of the truth, a condition not more advantageous to the poſſeſſor, then grateful to, and admired by, them with whom you converſe.

3. THE laſt means I propoſe of acquiring a good Judgement, is *conſideration*, *weighing*, or *thinking* much upon the probabilities of both ſides; and that not onely at the preſent, when the mind is engaged and concern'd in, and for the buſineſs; but at leiſure, ſuppoſe at night, when you recollect what you have done all the day; for then the mind is free to review, and reviſe her

her own actions. He that uſeth this, will find in himſelf other thoughts and conceptions then he can poſſibly imagine, and he will ſee the ſame difference as is betwixt looking into *muddy*, and *clear*, water. Hence it will follow that *much buſines is a great impediment to him that deſires to perfect his judgment; nemo occupatus bonam mentem invenit. Sen.* An experienc'd perſon is capable of engaging himſelf in many emploiments, but a beginner muſt not; nor in any one buſines that taketh up his whole time: for by that means indeed he may be well skilled in that one thing; but he cannot arrive at the *largenes and comprehenſivenes* required to true *Wiſdom*. Again, whatſoever conduceth to heighten, and, as I may ſay, to *ſpiritualize*, the Soul, is alſo advantageous to wiſdom. And this nothing doth ſo much (of the ſeveral parts of learning and ſciences I have ſpoken before) as *Devotion* or *Contemplation*; which is a borrowing of *light* immediately from the *Sun*; and a lifting and raiſing up the Soul to God; who of his infinite goodnes hath made the *reward of his ſervice* in ſome ſort the *effect of it alſo*.

Now the firſt conſideration a wiſe man fixeth upon, is the great *End of his Creation*; what it is, and wherein it conſiſts: the next is of the moſt *proper means* to that end: afterwards he weighs the *difficulties and hinderances*, he is likely to rencounter in his obtaining that end. After which he weighs all particular occurrences, how they conduce to, or at leaſt agree, with that end, and thoſe means ſo choſen. But for theſe, I refer you to ſuch Authors as have ſpoken expreſly concerning them.

CHAP.

CHAP. XIV.

Of travelling into Forreign Countries.

1. THE Advantages of *Travel* are, 1. to *learn* the Languages, Laws, Customes, and understand the Government, and interest, of other Nations. 2. To *produce* confident and comely behavior, to *perfect* conversation and discours. 3. To *satisfy* their minds with the actual beholding such rarities, wonders, and curiosities, as are heard or read of. It *brings us* out of the company of our Relations, acquaintances, and familiars; making us stand upon our guard, which renders the mind more diligent, vigorous, brisk, and spiritful. It *shews us*, by consideration of so many various humors, and manners, to look into and form our own; and by tasting perpetually the varieties of Nature, to be able to judg of what is good and better. And it is most useful *for those, who* by living at home, and domineering amongst servants, &c. have got an habit of surlines, pride, insolence, or other restly and slovenly custom. As also *for those, who* are entangled with unfitting companions, friends, loves, servants. *For those, who* are seized upon with the vices of their own Country, such with us are Drinking, rusticity, sowrnes in conversation, lazines, &c. and then, every one must be sent into the place most proper to reform him; as *Drunken-*

nes is not much uſed in *France*; leſs in *Italy* and *Spain*. *Debauchery* with Women not ſo frequent in *Germany*, *Flanders*, &c. *Gaming* is common every where, but leſs in *Italy*. *Quarrelling* dangerous in *Italy*, and *Spain*. *Prodigality* is often helped by ſetting a certain allowance, in a place where he cannot be truſted, where he is neceſſitated to live within his compaſs; or in priſon; or shamefully run away without paying his hoſt. It is alſo profitable for all perſons *learned*, inquiſitive, and curious: who, by the converſation of learned Men, and uſe of Books unuſual with us, and Libraries, may very much augment their knowledg, as well as their experience.

2. I WOULD *not* adviſe any young man *to go abroad without an Aſſiſtant* or Governor, a *Scholar*: one able *to inſtruct* him in ſuch ingenious Arts, as are fitting for him to know; *to chuſe* his companions (elſe a young man left to himſelf, not having to employ his time, muſt of neceſſity fall to debauchery, and evil company, who are alwaies ready to ſeize upon young ſtraies;) *to aſſiſt him* in ſicknes, or any other neceſſity; to *advertiſe* him of his failures; *to exact* the performance of his ſtudies, exerciſes, and emploiments; *to husband* his allowance; to *keep him* company, and *furnish* him good diſcourſe, and good example.

3. WHOEVER would have his Son *molded* upon the *form* of ſuch a Nation, muſt ſend him thither young; that his tongue may be plied to their Language, and his whole carriage imbibe, by imitation, their manner and fashion,

fashion, before tincted with any other. But if that design be not regarded (as I conceive it not very convenient for any one to quit his own Country customs, [customs, I say, not vices]) then it is better to travel when they *arrive at* some *judgment*, to discern better from worse; when able to *furnish discourse*, and by that means enter gratefully into conversation. Whereas being sent young, and having no knowledg or experience, they cannot advantage themselves abroad, but are there in a kind of amazednes; variety of objects, which they neither understand, nor value, confounding, rather then edifying, them. And truly I conceive the cheif reason, why *Travellers* have so little (especially good) conversation of the natives, to be, because of the jealousy they have of young *Travellers*; that nothing is to be advanced by their conversation worthy the trouble of their bad Language, impertinent discourse, silly questions (for such those demands seem to be, which concern things to them familiar and obvious) and frequent visits. Methinks therefore, it were better *every one to be educated at home*, to the subjection and obedience of his own Country Laws, and Customs; (except the Laws and Government be subverted, as they lately were; and except there be some such Nation in the World, as admire all Laws and Customs but their own.) *Eteocles* would not give hostages to *Antipater* of the youth, but of grown Men. And the *Persians*, when wanting a King, they sent for some of the Royall Family, then hostages at Rome, were afterwards displeased at, and cut them off, as not agreeing with the manners and customs of

their Country. Besides 'tis better they should stay, till by instruction and study they have arrived to a capacity of employing their time profitably and delightfully by themselves; without being (as too many are) forced to seek divertisement with others: then leave their Country at that age, when they should be *habituated* and molded *into the Laws* of it. And this is the reason, why not knowing their *native duty*, and living as strangers, *licentiously*, and not according to the best examples abroad; they bring home instead of solid virtue, *formalities*, *fashions*, *grimaces*, and at best a volubility of talking non-sense, &c. Yet some, perhaps, think them then well educated; and that *forreign vanity* is preferable to *home-discretion*. This is also the reason why they are forced, for passing their time, to apply themselves to such conversation as they can find; and good company being very rare and shy, but bad alwaies ready, and offering themselves, 'tis no wonder if they run into extravagant expences as well as evilnes of manners. Or if they escape these, then the *Fencing*, *Dancing*, and *Language-Master* catch them, from whom picking up some *scraps* and *shreds* of discourse, at home they vent them for *laces* and *rubans*. Or at best of all, they sow but *gape-seed*, which, if well husbanded, yeilds them a goodly crop of wonders in their own Country.

4. EXERCISES commonly learn'd in *Travel* are *Dancing*, *Fencing*, *Riding*, to which some add *Vaulting*, and anciently *Swimming*, (for which reason *Suetonius* takes notice of it as a strange thing, that C. *Caligula*, so good at other exercises,

exercises, could not swim: He observes that *Augustus* instructed himself his grand-children to write and *swim*; Swimming also was publicly taught at *Athens*) *Music*, and *Designing*. And these, I conceive, might as well, if not better, be learned in our own Country; were it not either for the sloth or opiniatrety of our Nation. The use of *dancing* and *fencing* is sufficiently, if not too much, known; *riding* renders him master of the noblest and usefullest of all Beasts; *Vaulting* makes the body active, but else is not of so great use as *wrestling* were, if in fashion; or *swimming*; which is both more healthful, and many times proves to be of great consequence and necessity. *Music* I advise not; since to acquire any considerable perfection in it, takes up too much time; and to understand little of it, is neither graceful, satisfactory, nor durable. To thrum a *Guitar* to 2 or 3 *Italian* Ballad tunes, may be agreeable for once, but often practised is ridiculous. besides I do not remember to have seen any *Gentleman*, tho very diligent and curious abroad, to qualify himself with that skill, but when he came to any maturity, he wholly rejected it. *Designing* I advise to, but only as a *parergon*, not an employment. And the small *Mathematics* Strangers learn in *France* serve to little, besides getting mony to the Teacher.

Rules in Travelling. 1. Be very *careful with what company* you associate upon the way in pension, lodgings, &c. But make no such familiarity (except you have of a long time tried the person) as not to leave your self liberty to come off when you please. *Neither* be ready to *make* or *accept assignations* of meetings,

at Taverns, &c. Especially be not the first motioner. Much time is lost, ill acquaintance got, mony spent, and many mishaps come by it. Besides they beget and draw in one another, the most idle alwaies contriving to twist in another meeting.

2. *Suspect* all *extraordinary* and groundless *civility* of foreigners, as a design upon your purse; and what mony you lend upon the way to Strangers, count it given, not lent. Nor ever declare what mony or Jewels you have (of which notwithstanding you ought to have a reserve, not to be touched but upon extraordinary occasions:) but alwaies make your self poorer then you are.

3. *Make even* with your host for pension, and all other demands, *at the end of every month*, and take his hand to an acquittance; for by that means you hinder all after-reckonings; and they are wont, at your leaving them, to pick some quarrel, or seek some pretence upon you to get more of your mony. And so upon a journy, when you are not at an Ordinary, reckon with your Host after supper. And where you never mean to return, extend your liberality at your first coming, or occasionally as you have need of them, and defer it not till your departure.

4. *Injuries from Strangers*, especially in their own Country, *are easily*, safely, and discreetly, *put up*; but never safely revenged, where they have more friends, and power, then your self. Especially *beware* of intrigues with Women: infinite quarrels and Tragedies have begun there.

5. *For health*, without which you can do nothing

nothing. When you begin (especially a long Journy) for three or four of the first daies, or meals at least, *abate a third of your ordinary eating*, the like do also at your arrival to rest, tilll your body be somewhat accustomed to the alteration. In travelling, especially in hot weather, *drink* as little as you can; especially by the way, for that increaseth your thirst, heateth, and disposeth you to a feaver. Mix water with wine, but water alone to one subject to thirst, makes him more thirsty.

6. If you find your self indisposed, or feaverish, *throw* in a glister, miss a meal or two, cover your self well in bed, that your body may transpire or sweat, or else let blood. But if it seems by your wearines, unquietnes, disturbed sleep, high pulse, pain, &c. that it tends to a real sicknes, *call the Physician betimes.*

7. Have with you a little *Venice-treacle*, or some such *Antidote*; that if you eat any bad meat or drink, go to bed presently after supper, or find any thing heavy on your stomack, or be tired with a long, wet, or tedious Journy, by taking a little of it, you may restore your self. *Lucatellos* balsom also (if well made) serves against ulcers, wounds, aches, galls, bruises by falls, and like accidents.

8. If your occasions require you to voiage in *hot weather*, be *very careful* to preserve your *head* from the heat of the Sun; be very abstemious in your diet, and take the best care you can, your body be open. Accidental heat also is best expelled by transpiration.

9. *Drink not* before you eat, for that quencheth appetite; nor at any time without eating, especially no mornings drinks, and beware of

raw fruit, the moſt pleaſant and newly gathered commonly is worſt; corrected much by eating bread with it.

10. *Temperance*, chaſtity, and moderate exerciſe are the great advancers of health and long life. *De reſto* in every Country obſerve the rules of health, practiſed by the diſcreeteſt Inhabitants.

CHAP. XV.

Of prudent chuſing a calling, or ſtate of life.

UPON the diſcreet *choice of our calling*, or ſtate of life, depends our whole content and felicity: for if we chuſe that which is *agreable to our inclinations and abilities*, both of body and mind, we work cheerfully, our life is pleaſant, and we are conſtant to our purpoſes. But if, capable of better, we chuſe *a worſe and lower*, we eſpouſe a continual vexation: if we aime at what is *above our capacity*, we deſpond and deſpaire. Players fit their parts to their perſons; and let us exerciſe our ſelves in what we are moſt fit for. And if neceſſity force us againſt our inclinations, let us uſe diligence to *comply with it* as hanſomely as is poſſible: and at leaſt avoid vice, rather then purſue things which are not given us.

2. IN all our actions, the principal guide we have is *the End*; as in travelling the place whither we are to go directs the way. And since we have, by the law and condition of our Creation, one principle (*reason*) in us, which doth, or may and ought uniformely to produce all our operations, we may also have them all directed to the same scope and intention. We are indeed composed of body and soul; and the body is guided by sense; but the soul (the better part) doth, or ought to govern the body, and it self be governed by reason illustrated in Christians by Gods holy Spirit.

3. THEY who aime at nothing but *satisfying their sense*, are such as either, 1. *never look before them*, but live *in diem*, without care or prudence, passing their time in mirth and jollity, without design or consideration, except to contrive that to morrow may be as this day; or to escape some present pressure and difficulty which interrupts their delights. Or 2. do indeed advise and propose an end, but such a *one as* is either *not obtainable*; or if obtained, *not satisfactory*, universal, or durable. Such are *pleasures*, *riches*, and *honours*. Any, or all, of which to be made the principal and ultimate *end* of our actions, is great folly and madnes. For neither will they avail us in sicknes and the calamitous parts of our life; whereto also they often engage us; and, in the prosperous, they are not in our power to command them when we please; nor keep them when we have them; nor do they satisfy us, if we keep them. They grow tedious and burdensom, subject us to cares, sorrows, envy,

and dangers: and there is somewhat *better*, which is not liable to these exceptions.

4. BEASTS do not deliberate, but work out of *instinct* of *Nature*; all of one kind the same way; (wherein they may be somewhat perfected, but not changed) *without any general end* or intention of their living or acting; tho they have some little particular ends of some of their actions. But *deliberation* is a considerate weighing of all reasons *pro & con*, such an end, and the means to obtain it. *i. e.* how a man shall employ those powers and faculties, which God hath given him, either by nature or his own acquisition, to that purpose, for which God hath given them. For there is *one certain end*, which all men may, and ought to propose as most agreeable and proper for their nature and condition.

5. THIS *intention*, *which will* sustain a man in all estates and conditions, *which will* have an influence upon his whole life and actions, *which* is a rock, whereon he may safely build in all conditions and accidents, is: *To do as much good as he can*, both to himself, and others. Which the holy Scripture calls *glorifying God* (a phrase demonstrating the reason why this is the universall end of our Nature) because that God created us all; and gave us our being and all that we have; and this not for our own sakes, for no rational and intelligent workman doth so, but for his own sake: who is glorified when *his works answer his intention*. He being also the *universal good* of all creatures, what

what ever good we do, is a corresponding to, and as it were an assisting, him; a propagation of his interest, and consequently a fulfilling of that end for which he made us.

6. THIS is performed severall waies, as 1. by *serving him in his own house*, being members of his family, *i. e.* Officers in his Church, or Ecclesiastical persons, whether active or contemplative. 2. By *serving him in the Commonwealth*, in actions of charity: and that, either as Magistrates, or private persons. In both which good is to be done by *example*, *advice*, *counsel*, *commanding*, *governing*, *rewarding*, *punishing*, *liberality*, *assistance of* the weak and poor against oppression, &c. In all which the *Magistrate* hath greater opportunity and obligation to do good, then private persons. Many of these good actions also cannot be performed without *wealth* and *reputation*; and *riches*, if with due moderation and justice, *to this purpose desired* and employed, are very good. For, these being the measure of all things in the commerce and conversation of mankinde, tis impossible for him that deals amongst men, to be without them, and for him who is in an active life, and to do good, to be without a considerable proportion of them. And his *reputation* (I do not say popularity, but the good opinion of wise and virtuous persons) every one is bound to preserve, and *to provide things honest in the sight of men also*. So much *pleasure* also is to be allowed as is necessary to keep up the body in health and cheerful vigor; which the wise Creator also hath appointed, in that he hath joyned pleasure to natural actions.

7. IN

7. IN *chuſing a calling* therefore (the fitnes whereof is only in order to our glorifying God, *i. e.* our own Salvation) conſider

1. The *advantages* or diſadvantages to our end, or its contrary.

2. The *temtations* we are likely to undergo and meet with.

3. What *ſtrength*, aſſiſtance, or hopes we have to overcome them.

But becauſe it is not poſſible to judg of theſe but by *experience*, which the *Deliberant* is ſuppoſed not to have, but in ſome leſſer meaſure; it is therefore neceſſary for him, to ask advice firſt of God, then of wiſe, upright, and experienced perſons. And

1. Thoſe who have an *excellent faculty*, or genius, to one thing above others, ſeem to be by *God* called to that.

2. Thoſe, who are by their Parents, or own choice, *educated in one thing* particularly, and find it agreeable to them, may ſafely acquieſce, and be perſuaded, that calling is from God; as may alſo thoſe, who have as it were an *hereditary calling*, being born to riches, and honors, may ſafely acquieſce in it. I ſay, provided they can overcome thoſe temtations of offending God, which do uſually accompany it. As all callings have ſome, and ſome very many more, and greater than *others*.

3. Thoſe, who upon any rational grounds embrace ſuch a calling, wherein they are perſwaded they *can ſerve God*, and live charitably, and do good to their neighbors, may ſafely conclude that they are called by the ordinary providence of God; who is alſo the giver of reaſon to aſſiſt and govern us in thoſe things, which

which fall under its cognisance.

4. Some, also, God Almighty calleth *extraordinarily* by his Prophets, Ministers, or internal inspirations, exciting to somewhat extraordinary, either in spiritual, or secular employments. *Concerning* whom we can give no rules.

5. Many men are *not capable to chuse for themselves*, being of weak judgments, unexperienced, biassed with some vice or irregularity: these are to submit to the counsel of their friends; and the most disinteressed, and nearest a kin, are the *likeliest* to give best counsel.

6. It is in vain for him to ask advice that is *not indifferent* to all, or most of them; at least so much as to be without prejudice, or to refuse any proposed, and not to love or hate any so much, but to be ready to change his passions upon the information of better judgments. *Unindifferent* are those who are *preingaged*. As for married persons, it is in vain to consult about single life. For then, they can only deliberate how to glorify God in a married estate. And if an estate be *ill chosen*, but irremediably, accuse not God Almighty for the ill choice, but seek to amend it by more virtuous and pious living.

8. GOING to chuse, therefore, *place your self as much as is possible in equilibrio*; and resolve to chuse the best as near as your own discretion (the assistance of Gods spirit implored) and the advice of friends, shall suggest unto you, *The best*, I say *not simply*, but the *best for you*; considering your parts, inclinations, bodily health, and strength, exterior advantages, and the like.

And

And 1. consider *that*, tho no man is obliged under guilt of sin to undertake the *absolutely best* calling or estate; and that God Almighty hath not so made man for eternals, that he hath no care for temporals; yet in *Prudence*, and if he have a design of attaining Christian perfection, he ought to make choice of that which he conceives the better.

2. *That* as every man is to give an account of the calling *wherein he is*, and not of another: so a man is rewarded that lives and *doth better* in a *less perfect state*, then he that doth *less well* in a *more perfect*; yet a more perfect state is to be preferr'd, which affords more advantages of doing well, or better.

3. *That* tho there is no lawful estate, wherein *heroical* virtues may not be exercised; yet these are much more easily and frequently practised in some then others.

4. *That* since contraries are so mingled in all our affairs; that *nothing* is *so good*, that it hath *not some inconveniences* joined with it; nor any so probable as that somewhat may not be said to the contrary; you are not to defer your resolution, till all difficulties be cleared, and you be able to answer all things to the contrary; but it sufficeth to embrace that which is most probable.

5. *That*, if your *election* be thus made, *i. e.* with indifferency, unpassionatenes, and sincerity, seek not to change, but settle your self quietly in it: and make account that whatever you chuse, you *will* sometime or other *repent of it*, *i. e.* when you find the unexpected inconveniences and hardships of your own, and the seeming ease and conveniences of another.

The

The sincerity of your choice needs not be doubted of, *if you* chuse purely for the love of God; *if you* would have advised your friend to the same course of life; and *if you* would be content, when God shall call you, to be *found so doing.*

9. AN old man in *Vitis P. P.* being demanded of one, what he should do, answered; our Works are not all of the same sort. *Abraham* was hospitable, God was with him. *David* was humble, God was with him, &c. Therefore, what you find your Soul inclined unto, so as it be according to Godlines, that do. It is true that one calling hath more opportunities of glorifying God, and of glorifying him more, *i. e.* with nobler and sublimer actions. All men are not *alike capable of those heights*; and by him, who after due consideration, probably conjectures that he shall do very well in an *active*, and but meanly in a *contemplative*, life, here the active doubtless is to be preferred.

10. IF you have made choice of an estate *less advantageous*, which you may change, be sure to *advise well* before you do so; for many times wearines & inconstancy advise a quitting of that, wherein it is really better for you to continue.

11. THO there be no state, but may be *more or less dangerous*, or convenient for one then another; as where God gives greater strength and plentifuller grace there is less danger from temtations; yet those states seem to be in themselves best, *which* are not subject to so many temtations; *which* have the fewer avoca-

avocaments from Religion; *which* have *more* incentives to, and occaſions for, piety; *more* good examples, *more* leiſure for devotion, *more* ſeverity towards our ſelves, *more*, and *more heroical* acts of virtues, *which* approach neareſt to the life of our Lord, and *which* ſhew moſt gratitude towards Almighty God.

12. THO God ſupplieth *grace ſufficient* to every one for his eſtate, and he that fails of his duty doth it by his own default; yet he, who *caſts himſelf* into temtations, cannot promiſe himſelf to be aſſiſted by God. *S. Paul* adviſeth younger Women *i. e.* ſuch as will put themſelves in frequent dangers or temtations of not living continently, rather to marry. *Temtations* are from company, health, bodily ſtrength, wealth, bad inclinations, as to ambition, covetouſnes, opiniatrety, deſire of liberty; opportunity of time, place, &c.

13. FROM the conſideration of which, and ſuch like, theſe *rules* may be taken notice of,

A *good natur'd* facil man is not fit for ſuch an emploiment, wherein he muſt neceſſarily converſe frequently with evil perſons.

A *melancholic* perſon is not fit to undertake a profeſſion of much ſtudy or ſolitarines.

A *timorous* ſpirit is not fit for Magiſtracy.

A *covetous* perſon is not to be a Merchant, or Banquier.

A man of *bodily ſtrength and choler* will not be a good Officer in War.

The *ſleepy and drowſy* are beſt employed in a calling, wherein is much bodily activeneſs.

A *raſh* man not to be entruſted with a great affair, eſpecially in War.

14. LET

14. LET no man eaſily perſwade himſelf; that, *what ever his calling be, his thoughts will be different from the reſt of mankind*, that is *in that calling*; for all men are alike; have the ſame principles of thinking and acting, and the ſame way of deducing from, and acting by, them. Particularly let no man think; that *Magiſtracy will change him, to the better eſpecially*: look at his actions and converſation in his *private life*; ſuch will he be alſo in his *Authority*. And therefore let him not upon ſuch confidences haſtily take upon him a calling, in which he ſees in general great inconveniencies or dangers, to the preſerving of his virtue, or innocence.

15. IF *you be conſulted* concerning a perſon, either very inconſtant, paſſionate, or vitious, give not your advice; it is in vain: for ſuch will do only what ſhall pleaſe themſelves.

Never adviſe any one to a calling, which is much againſt his will, or inclination.

OF

OF

EDUCATION.

PART II.

CHAP. I.

Of Civility.

IN this second Part, are thrown together a miscellany of observations concerning several, the most usual occurrences in *Active life*. Such as enter not into any Art or Science, but are the result of *experience* in the conversation and affairs of this World. I begin with *Civility*, as being the first to be learned and practised; and tho many rules of it seem plain and obvious, such as are fit to be insinuated into the Practise of Children; yet are they not to be neglected, but to be neal'd into *youth*, that they may not through defect of them, miscarry in their *age*, as many great persons have done, who trusting to their *Justice* and *severe virtue*, have bin ruin'd for neglect of *compliance* and *civility*. For tho *Serpents* are greater poysons and presenter death, yet more men are destroied by their *irregularity* in eating and drinking. And *small wounds*, if many, are mortal. To be *couragious*, *bountiful*, and *just* are indeed much greater and nobler

nobler then to be of an *agreeable converſation*: yet is this as uſeful, for it is in continual practiſe, the other rarely and upon occaſion: beſides other virtues have need of ſomewhat to maintain and exerciſe them. *Juſtice* will have *power*, *liberality*, *wealth*, &c. but this is ſet up with no other ſtock then a *few pleaſant looks*, *good words*, and *not-evil actions*. All men are in ſome ſort *diſparata*; and even theſe, who are under the relations of ſuperiority and inferiority, yet, thoſe obligations being ſatisfied, as to all other matters, account themſelves as *equals*. And tho laws *punish not* the reſty and froward, yet are they *chaſtiſed* by the loſs of that good-will and freindlines which good-behaviour gains; moſt men having greater averſenes to the *incompliant* then the *vitious*. Wherefore it is neceſſary for every one, that would bring his *purpoſes to effect*, (which cannot be done without making uſe of other mens abilities; and the greater the deſign, the more *Inſtruments* are needful; and thoſe Inſtruments alſo not inanimate or neceſſitable, but ſpontaneous and free) to *maſter the wills* and powers of thoſe he makes uſe of; to make them, I ſay, to work cheerfully and readily for him; which is by *Civility* to *let* or *inſinuate* himſelf into their good liking, and *voluntary aſſiſtance*. For he who cares not to live void of offence towards others, renders himſelf offenſive and odious unto others; conſequently they comply not with him; they act for him, if at all, by force either of reward or punishment, and therefore no more, nor otherwiſe, then they are conſtrained. Thus, for want of *civil addreſs*, many *men of parts* and virtue become

uſeleſs

uſeleſs in their generation; but others by their ſurly and uncompliant humor, grow diſtaſtful in converſation, fall into contemt, whence follow affronts and quarrels. Some alſo are forc'd upon low and *mean company*, and thereby bring a dishonor, not upon their *perſons* only, but their *Family* and Parents (who are look'd upon, as not willing or able to give them decent Education) and their *Country* alſo, if they happen amongſt Strangers, who are ready to cenſure hardly of that Nation, whoſe Gentry are ſo little civiliz'd.

2. AGAIN, where there is *much company*, as in Cities, &c. there is alſo great *variety of humors* and diſpoſitions; and a greater care of *wary converſation*; as alſo where are perſons of greater and *more piercing ſpirits*, or curiouſer obſervers, as in *Courts*, or amongſt *Forreigners*, who take particular notice of many things which continual practiſe makes us paſs over. He who thinks to live contentedly or peaceably in theſe places without mortifying his own humor, and depoſing his natural inclinations, is of a shallow capacity, or an evil nature. *i. e.* He is either of a ſavage, fierce, inſolent diſpoſition; or of a ſtupid ſlothfulnes. Both of them fitter company for Beaſts then Men, and for Deſerts then Cities.

3. WHEREFORE, as *Juſtice* bridleth our coveteouſnes, and *conſtancy* our natural timorouſnes, ſo doth *civility* our haughtines and preſumtion: and *as a good Chriſtian*, for the glory of God, *mortifies* all his own paſſions and humors, and *puts on* thoſe, which are for his purpoſe,

purpoſe, and according to his intention: Such I mean, as Religion and reaſon ſuggeſt: And as a *good Courtier*, for his intereſt *complies* with every one; alwaies *gay*, cheerful and complaiſant, without any humor of his own, only borrowing that of the company. So in like maner, every *civil perſon* doth the ſame, ſo far at leaſt as to avoid all offending thoſe with whom he converſeth.

4. FOR *Civility* conſiſts in theſe things, 1. In *not expreſſing* by actions, or ſpeeches *any injury*, *diſeſteem*, *offence*, *or undervaluing* of any other. 2. In *being ready to do all good offices* and *ordinary kindneſs* for another. And 3ly in *receiving no injuries* or *offences* from others. *i. e.* in *not reſenting* every word or action, which may (perhaps rationally) be interpreted to be *diſeſteem* or undervaluing. Indeed our *reputation*, which is onely pretended in this caſe, (were it really in danger) yet is not of ſuch conſequence many times, as peace and quietneſs; but we are ordinarily unjuſt and partial Judges of our own concerns, never looking upon our ſelves but with love and value. But however our patience is certainly a rewardable virtue (but whether the correction of a miſdoer will reuſcire well, is a difficult queſtion) and is that ſo much recommended by our Lord, of forgiving treſpaſſers againſt us.

5. CIVILITY *is not*, therefore, *punctuality of behaviour*: I mean that which conſiſts in certain *modish* and particular *ceremonies* and fashions, in clothes, geſture, mine, ſpeech, or the like; *is not* uſing ſuch diſcourſes, words, phraſes,

phraſes, ſtudies, opinions, games, &c. as are in *fashion* in the *Court*; with Gallants, Ladies, &c. This is a conſtrain'd *formality*, not *civility*; a complying with the *times*, not with *perſons*; and varieth with the age or ſeaſon, frequently according to the fancy of mechanic perſons, in their ſeveral profeſſions: whereas the *rules of Civility*, founded upon Prudence and Charity, are to perpetuity *unchangeable*. I ſpeak not here of ſuch *ceremonies* as are by *duty* required towards our ſuperiors, either in geſture, ſpeech, or other addreſs. Thoſe are not in our diſpoſing to omit or alter; *cuſtom* our Great Maſter hath impoſed them, and that rationally, for the eaſe of the Magiſtrate, and to make his commands current, and we ought to obey without diſpute or pleading. Nor of ſuch as are uſed generally in converſation, whereof alſo I adviſe every one to be rather liberal and give ſome of his own, then retrench any of what is due. But of ſuch as by particular perſons (who either would ſeem modish and perfectly civil, or would hide their poverty of underſtanding and diſcretion under the vail and varnish of *mode*) ſtudied and affected. Whereby themſelves think to inſinuate into the favor of thoſe with whom they converſe; but thoſe imagine themſelves eſteemed as weak and eaſy, that are to be moved with ſuch trifles; and (as ſome women) are thought to be taken with rubans and fancies more then real decency.

6. COMPLIMENTS alſo are another thing, ſerve to a contrary end, and proceed from a different cauſe. *Civility* from *ſincerity* and *virtue*;

tue; these from *duplicity*, and *deceit*. That *makes* friends, these *unmake* and hinder them; that *distinguisheth* one man from another, these *involve* all in *an equal adulation*. They consist in *praising* immoderately, and *pretending* greater love and friendship then either is deserved by, or intended to, him, to whom they are offered. He that useth them, beleiveth not himself, nor would have his Auditor believe his *expressions*; but I know not what gteatness of affection: he is alwaies *offering* and promising, never *performing*; asking pardon where there is no offence or necessity, but when it is commanded by God and reason, he will dye rather then demand it. These are *imaginary* services; *notional*, impertinent, humiliations; a *solemn non-sense*; an abusing of language, and putting together many good words to signify nothing. The use of this traiterous discourse (if any be) is to *hide a mans-self* (as Juglers and Mountebanks) in a cloud of good words, that the Auditor may not discover more of him then himself pleaseth. Or as Trades-men keep you still in talk, lest you should too narrowly examine the wares they would put upon you. *Officious lies* they are, licensed by custom, and like the unproportionable garments, are faults of the age. Neither is *flattery*; *encouragement* to, or accompanying, in *vice*, or *error*; *consenting* to any thing *prejudicial* to a third person; a *permitting* to offend, or actually *sinning*, or the like; any part of *Civility*. For this consists not but with *severe Justice*, real *Charity*, and *solid Discretion*.

7. AND

7. AND therefore *it*, as all other virtues, *requires* an *early initiation*, and continual practiſe to arrive at a perfect habit of it. It concerns alſo Parents and Educators to ſee that the educated converſe as much as may be, with his *equals* or ſuperiors; not with ſervants or mean perſons, leſt he put on their manners, and playing *Rex* amongſt them, he become apt to undervalue all others, and ſo become inſolent. It behoves them alſo to give him *no evil example* by themſelves, or others; but propoſe ſuch Precedents, as they deſire the young Man ſhould copy. In *France*, Fathers are wont to carry their Children, when youths, with them to viſit perſons of Quality, to ſhew them how ſuch demean themſelves, and to procure them a convenient boldnes. Mothers alſo in *Italy* teach their little Children pieces of Dialogues or Plaies by heart; which they render and recite in their preſence, and are taught by them graceful addreſs in ſaluting, ſpeaking, &c. they alſo ſend their Children frequently in errands, and viſits to their kindred or neighbors; teaching them what to ſay, what titles to give, what anſwers to make to the demands moſt likely to be asked, ſomewhat alſo to furnish diſcourſe, &c.

8. THE *young Man* himſelf alſo, ought, as he grows in age, *to obſerve* the actions of others, eſpecially of his *equals*, and of ſuch as are moſt reputed for civility; and *to note* what becomes or misbecomes them. Alſo, what is practiſed by *moſt*, by *perſons of higher quality* and by perſons *of maturity* and *judgement*. He muſt alſo *watch over himſelf* ſeverely, and once a day, at

at leaſt, call himſelf to acount of his ſpeeches and actions. And alſo *procure ſome friend* to obſerve, adviſe, and admonish him of what is well, what ill, what might be better, done, or omitted. Laſtly *obſerve* ſuch rules as theſe that follow, ſome of which are framed for youth, others for ſuch as are growing up, or arrived to ſome diſcretion.

1. DO nothing which may juſtly *ſcandalize virtuous perſons*; chiefly by any *neglect of Religion*, as by undecent behavior in Gods houſe, as ſeeking your eaſe, abandoning your ſelf to lazineſs and lolling, gazing about you, frequent changing poſtures, covering your face or head. Regulate therefore your ſelf by the example of the beſt and moſt devout in the place you live. *Uſe not* commonly or unneceſſarily *the name of God*, or *of the Devil*; not paſſages of *holy Scripture*; not mocking or profaning *holy perſons*, *things* or *actions*: not only becauſe theſe things are *ſinful*, but *undecent* alſo; and practiſed only by perſons of ill behavior, or mean condition.

2. DO nothing that may *offend anothers ſenſe* or *imagination*. To ſtrike or pinch a man, is a clowns ſalutation. No carion, or excrement, is to be shewed to your companion, for you know not how ſqueamish he is. *Approach not* your mouth ſo near in diſcourſing, as to offend or bedew any one with your breath, for all mens breaths are offenſive. Be *not naſty* in your clothes, or about your body, in much ſweating (except in time of War or action) belching, biting, or cutting your nails, rubbing

your teeth, picking your nose, or ears, handling any parts of your body which are not usually uncovered, nor those more then needs. *Sing not* to your self, nor drum with your feet or fingers in company, as melancholic men do. *Grind* not, nor *gnash* your teeth, nor *scrape* or make any sound to offend or interrupt others, not so much as lowd speaking, except where necessity. *Spit*, *sneez*, *cough*, &c. from the company, and not loud, for decencies sake.

3. LET your *look* be *pleasant*, composed, modest, confident. *Frowning* is apprehended to be a sign of a *cruel* disposition, as is noted of *Caracalla*. When you discourse with any person, *gaze not* upon him, as if you were taking his picture. *Nor fix your eyes* constantly on any one object; for that betokens impudency, or at best, amazedness, or contemplation, as *staring* doth folly. *Wandring* and *inconstant* looks express madness, or unsetled thoughts; *winking* (if not a natural infirmity) is the action of light-headed persons, as winking with one eye (like Shooters) is of maliciousness and evil nature. A *sharp* and *fierce look*, is as one that is angry. To *bite your lip* is used in threatening; to thrust out the tongue, is scurrilous. To *sink the head* into the shoulders, is lazineſs; the head erect and backward, is interpreted pride and arrogance, as letting it fall on either side, hypocrisy. To go with *folded arms*, is sloth or melancholy; and in this, it is a natural suggestion to keep the breast warm, and defend it from hypochondriac pain; to set them a kembow is arrogance, and to *hang them down*,

down, folly and lazines: to keep your hands in your pockets, or covered with your cloak, is a neglect of the company.

A *ſlow pace* is proper to delicate and effeminate perſons, an haſty one to mad men; ſtrutting is affectation, wadling is for the ſlothful and lazy, and in meaſure to dancers.

Speak not through the noſe, nor with any affected or unhanſom geſture, wrying the mouth, ſwelling the cheeks, liſping, &c. If you have not a pleaſing pronunciation, recompenſe it with good matter; and when ſpeaking, cough not, nor uſe any interruption, for ſo do *lyers* when they *invent* what to ſay. A little *laughter* is permitted, moderate *ſmiling* commended.

4. THERE is a certain *mine* and *motion of the body*, and its parts, both in acting and ſpeaking, which is very graceful and pleaſing. *Greg. Nazianz.* foretold what a one *Julian* (afterwards called the *Apoſtate*) would prove, when he ſaw his haſty, diſcompoſed, and unſeemly geſtures. *S. Ambroſe* diſcarded a Clerk, becauſe of an undecent motion of his head, which he ſaid went like a flail. On the contrary *Cn. Pompeius*, ſaith *Tully*, *ad omnia ſumma natus habebat in voce ſplendorem, & in motu ſummam dignitatem.* This conſiſts; 1. in the *proportion and harmony* betwixt every mans perſon and condition; as for a young man to be active and ſprightly, not mimical and reſtleſs: a grave man ſlow and deliberate, not dull and ſluggish. 2. In *confidence*, oppoſed to sheepish bashfulnes; when one knows not how to look, ſpeak, or move, for fear of doing amiſs; but alwaies blusheth, and is not able to ſupport

an harsh word, a chiding, an angry look, without being altered. 3. In *avoiding all affectation* and singularity; for whatever is according to Nature is best, and what contrary to it, alwaies distastful, and betraies vanity and indiscretion, that knows not to imitate the best. *Nothing* is *graceful but* what is *our own.* And therefore every one strives to work easily and freely, and with a seeming negligence, for such seems to proceed either from Nature, or an habit. But constrainedness undervalueth an action; as doth also seeming to do all with design and study. Yet, affected negligence is worst of all.

5. IN *eating*, at *meals*, the company is *offended,* if you eat with hands dirty, or unwashed after you have made water, or done any offensive action. If you hover over the plate or table, as an Hawk over her prey; if you handle others meat, be delicate, or take the best, or most, or formost, to your self. As the *Indian*, that seeing at the other end a dish that pleased him, leaped upon the table to fetch it. If you feed with both hands for fear of loosing time, or keep your knife alwaies in your hand, or with the point upward: if you dip your fingers, or any thing you have tasted, in the sawce, or make a noise in eating; cut or put into your mouth great morsels, or lick your fingers, or not wipe your mouth or spoon after eating.

It is against health to *swallow your meat unchewed,* or greedily, or much, or much variety, or delicacies: and against civility to eat after others, to throw your bones or offal upon the floor,

floor, to gnaw your bones, to handle dogs, &c. at the table, to obſerve what and how others eat, to diſpraiſe or praiſe immoderately the meat, or ſmell to it; for if you ſuſpect it let it alone, leſt you offend others.

Preſent not to others *what your ſelf have taſted.* Drink not, nor talk with your mouth full, or unwiped, or glaſs full; nor put the cup too far into your mouth as Children do; nor drink greedily, or ſo long that you are forced (as Horſes) to breath in your draught; nor blow into any ones cup, or upon his victuals, toſts, &c.

Talk not at table any ungrateful or impertinent diſcourſe, nor be angry with your ſervants, nor do any thing which may interrupt the cheerfulnes of the company. It is queſtioned whether it be civil to talk much at meals, becauſe that hindreth the intention of the table, and it is not eaſy to avoid all offenſivenes, eſpecially in diſcouſe about Divinity; the frequenteſt table-talk in *England*.

In *England*, Strangers tax us for drinking before we eat, againſt health; drinking many in the ſame cup; and many times the ſnuffs left by the former; for eating much, much flesh, ſitting long at meals; not uſing forks but fingers, and the like.

6. IN *Viſitings* is much more *ceremony* and civility obſerved in ſome places then others. The *Italians*, and of them the *Romans*, and *Neapolitans* are moſt punctual. The greateſt cauſe hereof is the *avoiding of miſinterpretations*, and quarrelling. This hath begotten an *Art of ceremoniouſnes*, ſo full of ſubtilties and punctilios,

ctilios, that it is an employment to learn them. And therefore, tho in this *Country* of great *freedom* and little *jealousy*, where persons of quality are neither so apt to give, or take, offence, they are *unnecessary*, or also *unfitting*; yet it may be fitting to know how to *entertain* a Stranger; or how we *are entertained* by him, or by any other that expecteth or practiseth this accuratenes of ceremony. I have therefore set down the cheifest of their rules, for the most part out of the Book called *Il Maestro di Camera*, which is on purpose to instruct in those observances.

Women are *not* usually *visited in the morning*; nor *Ambassadors*, or persons of business, on the hour or day of their dispatch or employment. Nor persons in the beginning of deep mourning; and if visited, it is not expected they should use the accustomed ceremonies. Nor sick persons till they can sit up in their beds, and put on their upper garments. Women also have alwaies the *upper hand*, even in their own houses; and are intreated not to stir out of the Chamber of entertainment.

It is *better to give too much honor* to any person *then too little*; therefore better to carry himself as inferior to his equals, and equal to such as are not much inferiors. Inferiors also, if of parts, are to be better treated, for *parts are equal to honors* or wealth. The more familiarly, the more honorably are inferiors, or equals treated, (but superiors the less) as to your table, to your bed-chamber, or closet, to your self in bed, dressing, or retired.

Neerest the wall in *England* and *France* (I suppose because the cleanest) is the honorabler place;

place; in *Italy* the right hand, if two; the middle place, if three, walk together; becauſe eaſilieſt heard of both.

To make *ſigns to one to be covered*, is ſuperiority; ſo is to *turn the back* firſt at parting, to *accompany* the departed but a little way; whereas your equall you wait upon to the utmoſt door or gate, the ſuperior to his Coach or Horſe.

The *Viſiter ends the viſit*, but not in the midſt of a diſcourſe; nor is he to ſtay ſo long as the viſited ſeems glad to receive him; but if he ſee his company much deſired, he may come the oftner.

Viſits of congratulation and condoleance the ſooner the better.

The *uppermoſt place of a table* ought not to turn its back upon the greateſt part of the room, nor to the door where the meat comes in; it ſhould alſo have the window before, or at leaſt on one ſide of, it.

In making viſits few things are obſerved; but in *receiving viſits* many: as, entertaining a ſuperior or equal, he ought to be ſo clothed as to go abroad; and drawing near to haſten his pace as if he would have gone further to receive him; to meet a ſuperior alſo at the bottom of the ſtairs, to accompany him to his Coach. It being a general rule to accompany the departer one degree further then where you receive him.

Equals (tho beſt received as you deſire to be received by them) are commonly received at the top of the ſtairs; and the Gentlemen meet them at the bottom. It is alwaies obſerved that the viſiteds Gentlemen attend one degree at leaſt further then the Patron.

Inferiors are received according to their qualities, ſome in the *Anti-camera*, ſome three, ſome two, or one Chamber off, or at the Chamberdoor, or half the Chamber of entertainment. Only it is better to uſe too much, then to little, courteſy.

With *Strangers*, extraordinary civility and freedom may be uſed; becauſe they come but ſeldom, ſtay not long, and have no emulation with perſons of your own Country. An eminent perſon not knowing how to entertain a Stranger, feigned indiſpoſition, and received him in bed.

If *two* ſend *meſſages to* have Audience of Compliment *at the ſame time*; *to* the latter the Patron commonly anſwers, that A B. is Lord of himſelf and time, but that at the ſame time he expects ſuch a one.

If any *one come to viſit*, whilſt his ſuperior is entertaining, ordinarily he is conducted to another room, where he is entertained by the Gentlemen; or if of lower rank, he ſtaies in the *Anti-camera*.

If an *equal* come to viſit, whilſt an equall is in the room, the Patron asks leave of the preſent, and leaving a Gentleman or two to keep him company goes to receive the new comer.

To Perſons of Quality, *Audience is* given with the *Portiere* (or hanging that covereth the door on the outſide) down; public Audience with it open; yet if then a Perſon of quality come, it is alſo let down. Likewiſe at their entrance and departure *the whole door* muſt be opened (all their doors being made double:) it being an action of great ſuperiority to give but half a door.

Seats

Seats also ought to be set ready before the visitants enter; and chairs with arms are more honourable then those with backs only: and these then stools. The visitants or principal seat is to be set in such manner as it may look full upon the door of entrance, and the greatest part of the room; the Patrons with the back towards the door. If many visitants equal, their seats are to be set one besides another, or ordered along the wall which hath the foresaid conditions. If two, their seats are to be set so as to have the door on their shoulders, and that on the right hand of the door is the better place.

The *M. de C.* may deliver a message of compliment of a meaner person then the Visitant: but he must be more careful if a message of business, except from an equal, or that it require hast. But all messages from the Prince or Superior are instantly admitted, and no message must be whispered to the Patron in company with equals, but spoken aloud.

If there be many visitants, and one *depart* before the rest, the Patron leaveth the rest and accompanieth the departer. And if whilst he is conducting an equal, another equal enters; he entertains the new comer a while with the departer; then recommending him to some of his Gentlemen to conduct him to the place of entertainment, he accompanieth the departer, and then hasts to the other.

When *visitants* are *ready to depart*, the Patron maketh a noise with his foot or chair, that the Attendant may understand to lift up the Portiere; but *he ought not to* command him, or to *do any thing which may shew superiority*

riority in his own house. But if there be need of any thing, to ask leave of the visitant to call for it. But visited by inferiors, he may call or do what he pleaseth.

If the visitants stay till it be dark, the *M. di C.* causeth to be lighted and set up in the Footmens station, a torch of white wax; and in the other Chambers, each two candles of white wax; and in the entertaining room two or more, as shall be necessary, which are to be brought in by the Gentlemen; also two or more in the *Anti-camera* must stand ready to be lighted, to be born by the Gentlemen before the visitant when he departeth; who yet are not to turn their backs absolutely upon him. At the Hall door must be ready torches to be carried in like manner before him by the Footmen, or Pages if there be any; four at least for an equal, six for a superior, &c.

A Man *meeting his equal*, or not much inferior, makes his Coach stop; the worthiest stops last, and departs first. A man in coach meeting his equal on foot, lights out of his Coach, and when they part he walks on foot a while after; and then remounts. For an inferior, he alights not, except he have business with him.

A *Governor of a Place*, through which his equal is to pass, sends to invite him before he enter his Jurisdiction; and if his invitation is accepted, he sends to meet him 9. or 10. miles, some of his Gentlemen in Coach; and so others as he draweth nearer; when near, the Governor goes to receive him in person; or if he please to honor him, under pretence of taking the Air, he may go abroad that way he

he comes, and so receive him as he pleaseth.

7. Do nothing in a company where you design to shew civility, that resembles *superiority*, nor usurp upon their rights, nor do any thing whereby any of them may think you do not love, prize, or respect them. As do not your own busines, command or chide your servants; assume not all the talke to, or of, your self, family, wife, &c. nor tell your dreams, when perhaps your best actions when waking are not worth the reciting; censure not nor contradict the rest; but cede to the major part.

Desire not the highest place, nor be troublesom with impertinent debasing your self by refusing to go first, &c. throwing the arms like a fencer, and spending time in being intreated to do what you desire.

Some are dainty and nice, that take exceptions if not saluted, &c. in due order, mode, &c. hence they become jealous, think themselves affronted, &c. those mens conversation is a slavery; to be with them is to be in *little-ease*, and a man had as good handle *Venice-Glasses*. Let them, I beseech you, enjoy themselves by themselves, their conversation is a rope of sand, and no cement of love and kindnes can ty you to them.

8. THE beginning and end of *Conversation* with every one, is *Salutation*: nor must you break company, tho with intention to return speedily, except you first ask their leave. The inferior salutes first out of duty; and so doth the visiter.

Modesty

Modeſty is more graceful then boldnes, *boldnes* then bashfulnes, *bashfulnes* then impudence. Country people know not how to look, but think they do beſt when moſt extravagant.

Endeavor *not to partake of* other mens *ſecrets, i. e.* either Letters, Books, Papers, Diſcourſes, &c. if any thing be given to another to read, take it not out of his hand, nor be haſty to ſee any curioſity *the firſt*; nor be curious to know what any one is doing or ſtudying, or with whom.

Whiſper not with any *in company*, for the reſt ſuppoſe you talk of them; but if you have any private buſines, take him aſide after you have asked leave, and when none is diſcourſing: and when you diſcourſe privately, eye no man of the Company.

When you *walk to and again*, turn your face towards your ſuperior; and if you meet a ſuperior in a narrow way, ſtop, and preſs to make him more room, for it is an action of reſpect.

Beware of *Sullennes*, *melancholic*, furious, ſilence; as if you obſerved and cenſured what every one ſpoke or did. Tho ſilence in a ſtudious perſon may be tolerated. And if all the Company laugh, do not you act the grave, nor be like a *pump* to yeild only what is forced from you.

Yet to be complaiſant is not to eccho to what every one ſaith, or do whatever any other would have you; to make up a number, and be a cypher in converſation. To comply with all is worſe then with none, as much as contemt is below hatred.

Pride, *inſolence*, ſtatelines, imperiouſnes, angrines,

grines, are not signs or qualifications of a *Gentleman*, but the scandals of *Conversation*, and proceed from a spirit of presumtion and want of breeding, which conceives it self to be above, better, wiser, then others; and that he alone ought to be the rule, to which others ought to conform: that all others are wandring stars, himself only in the Ecliptic. The greatest *Magnetisines* in the World are *Civility*, conforming himself to the innocent humors, and infirmities, sometimes, of others; readines to do courtesies for all, speaking well of all behind their backs. And 2ly *Affability*, which is not only to be used in common and unconcerning speech, but upon all occasions. A man may deny a requeſt, chide, reprehend, command, &c. *affably*, with good words; nor is there any thing so harsh which may not be inoffensively represented. Consider, that the meaneſt person is able to do you both good and harm.

Esteem the *faults you commit* against others to be *great*; those of others against you to be small.

Answer no man till he hath spoken, for those who are impatient to hear, are rash to censure: nor turn your back upon, nor correct, the speaker: depart not before he hath done, prevent him not by helping him out with what he seems to have forgot. Tell not what comes into your fancy in the midst of anothers discourse, nor seem to know what he would say; if you think fitting to interpose, do it not without asking leave; else you hinder the discourse to be understood, and make what is said to be misinterpreted; whence many unnecessary arguings, and confused tattles

before

before the matter can be cleared. *Say not*, I knew this before, but accept what is ſaid as new, and in good part.

Be not magiſterial in your dictates; nor contend pertinaciouſly in ordinary diſcourſe for *your opinion*, nor for a truth of ſmall conſequence. Declare your reaſons; if they be not accepted, let them alone; aſſure your ſelf that you are not obliged to convert the whole World. It is alſo an uncivil importunity to clash with every thing we diſlike, or to confute every thing we think is falſe: to formalize upon all the foolery and non-ſenſe we hear. Let us not contraſt with the whole World, as if we were, *univerſal reformers*. In a controverſy ſay not all you can, but what is neceſſary. Alſo if what you report is not beleived, *do not ſwear it*, nor uſe any imprecations upon your ſelf, *nor lay wagers*, nor take your ſelf engaged to defend it, or that he, who beleives you not, affronts you. So neither repeat the ſame things frequently over; if the company harken not to you, let them chuſe; ſuppoſe it your own fault, who ſpeak not what deſerves their attention. If they underſtand you not, blame your ſelf who either ſpeak not clearly, or accommodate not your ſelf to your Auditory.

After a man hath told a *ſtory* in your preſence, *ask not, what's the matter*; for that ſhews that you contemned the ſpeaker, and minded not what was ſpoken; beſides you make him your *inferior*, to tell a tale as often as you are pleaſed to ask it.

He that *ſpeaketh much*, *cannot ſpeak all well.* But indeed it is the dwarf-tree that bears the firſt

first fruit, and the emtiest that makes the most sound. Besides it is an injury to the rest of the Company, who expect to be heard, every one in his turn. Yet better to speak much then nothing at all, except it be apprehended to be *Discretion*.

If you live in a place where the *Language* is spoken in an *evil Dialect*, do not affect to speak either purely, or badly, but as the best of that Dialect speak. And avoid all big and hard words; remember how the *Lyon* crushed the *Frog*, whom he saw so contemtible, after he had made so great a noise.

All *obscenity*, whether in matter or words, *proceeds from*, and *creates*, *evil manners*; and renders a Gentleman *contemtible*. But amongst clowns he is most accepted, *i. e.* is the greatest clown, that useth it most. The pains we take to be pleasing ought to be spent only upon things honorable and of good fame. The reason why some words are *immodest*, others signifying the same thing, not, is: because these represent the displeasing object at a distance, through another *light*, and covered with another *notion*; so that the offensivenes is not that which at first appears to the imagination; (so Toads and Vipers cause not that effect in us when seen a far off.) It appears sometimes under a *Metaphor*, or some other translatitious expression; which is a *corrective* to the harshnes and unpleasingnes of the other.

The *same cautions* prescribed in speaking, or greater, are to be observed *in writing*; the neglect of their pens hath ruined very many; and particularly the great Master of Civility, the Author of *Galateo*. For going to present

to

to the *Pope* a petition, by miſtake he delivered a copy of licentious Verſes writ by himſelf: whereby he loſt the *Popes* favor, his own reputation, and all hopes of further advancement.

CHAP. II.

Of Prudence.

1. THE *Prudence* here ſpoken of, is not that *Wiſdom* of the Philoſophers; which, that we may live happily, *would* never have us experience ſorrow, or trouble; *would* reduce us to ſpeculation, abſtinence from employment, and a life abſtracted from common converſation. *That* teacheth to menage action, public affairs and negotiation with others; *this* ſhews how to eſcape inconveniences, and ſufferings, by withdrawing from buſines, and living with, and to, our ſelves only; which that teacheth to avoid by diſcreetly governing, and regulating our actions. The Philoſopher perſwades us to *chuſe* the *perfecteſt*, *i. e.* the moſt quiet, innocent, retired, manner of life; this *Prudence* to *live moſt perfectly*, *i. e.* with the leaſt inconvenience, or evil conſequents, which may diſturb our happines, *in a common* or active *life*. The one adviſeth temperance by *abſtaining* from all Banquets, Feaſts, &c. this ſhews how to be *abſtemious*, *tho you come* to them. The one tells us that the way to avoid danger, *v. g.* is never to go to Sea; this, ſince we are embarked,

barked, would have us govern our ſelves, and ſteer our courſe in the beſt manner. Whether of theſe is better, I now diſpute not; but ſuppoſing a man to have already made choice of an active calling, then *Prudence* is of great force; *to foreſee* all conſequents, and avoid the bad; *to act* effectually, and the ſhorteſt way; *to chuſe* the beſt means; *to manage* croſſes and hardships; and to *be content* with what ſucceſs God ſhall give.

2. SIGNS of a wiſe man are theſe; he rather *hears* then talks; *beleives* not eaſily: *judgeth* ſeldom, and then not without great examination; *deliberates* as long as his matter permits, and when reſolved, is conſtant, and changeth not without ſolid reaſon; therefore having deliberated, fears not to repent. He *ſpeaketh* well of all; *defendeth* the fame of the abſent; courteous, not flattering; readier to give then ask or receive; *ſmiles* rather then laughs; is moderately grave; *honoreth* his Superiors; *attributeth* the glory of good actions to his companions, rather then himſelf; *obſerves* his friends, but doth no unworthy action for their ſake; is ready to *aſſiſt* and pleaſure all, even the unknown; yet without offending others; *conſidereth* both events, that whatever happens, he may be like himſelf, neither exalted nor dejected; *avoids* anxiety, melancholy, and moroſenes; what he doth, tho neceſſitated, yet doth it not as unwillingly, but makes a virtue of neceſſity: *is even* in his carriage, true in his words, the ſame in ſhew and reality, and beleives ſo of others when he hath no reaſon to the contrary; he

admires

admires none, derides none, envies none, and deſpiſeth none, not the moſt miſerable: he *delights* in the converſation of wiſe and virtuous perſons; *profereth* not his counſel, eſpecially when he underſtands not well; is *content* with his condition: nor doth any thing through contention, emulation, or revenge, but *ſtrives* to render good alwaies even for evil. He *laboureth* to know ſo much, as to be able to depend upon his own judgment, tho he do it not. *Abi tu & fac ſimiliter.*

3. A FOOL talks *much*, and *little* to purpoſe; is angry without cauſe; truſts any one; is reſtleſs and ſtill changing place, troubleth himſelf with what doth not concern him; the more fool he is the more he underſtands other mens buſines, his own the leſs, and therefore is *alwaies* ready to reprehend and adviſe, ſeldom to obey; he diſcerns not when *flattered*; but ſenſible enough to fancy himſelf *abus'd*. He deſires without choice and diſcretion, and therefore is quickly weary of what he enjoies; he reſolves without advice, and therefore ſuddainly changeth, and that without reaſon. He is apt to refuſe what he cannot avoid, deſire what he cannot obtain, and repent what he cannot amend; he laments the paſt, is exalted with the preſent, and negligent of the future. The firſt degree of folly is to think himſelf wiſe, the ſecond to proclaim it; and therefore he hath an anſwer ready to every queſtion, and is never better by either counſel or affliction. As amongſt wiſe men he is *wiſeſt* that thinks he knows leaſt, ſo amongſt fools he is the *greateſt* that thinks he knows moſt.

4. PRUDENCE

4. PRUDENCE depends upon *experience*; without which no man, of ever ſo great capacity, can any more arrive to be a wiſe man, then a fruit to maturity, without time. And *experience* is either of *other men*, which we ſee, read, or hear, or of *our own* affairs. This is the harsher Miſtreſs; and happy is he that can learn of the other, and arrive to perfection, tho in his old age. Hence it is, that moſt men underſtand that only wherein they are moſt practiſed; as many know what is to be done, but neither how to go about it themſelves, nor to direct others; ſuch have *much ſtudy, little experience.* Many *can adviſe* well, but themſelves *cannot act.* Many can menage a buſines if not oppoſed; and many better if oppoſed: as many are not able to beat or chaffer, tho they know the prices; and many ignorant of the prices, yet bargain cunningly. For *the rules of buſines are the ſame*, tho the ſubjects are divers; converſing much makes a man bold and confident; and engaging in buſines fits for more buſines; And therefore it is no wonder that many *Citizens* (Merchants eſpecially) prove wiſe-men, (and in the late Wars alſo excellent Soldiers) becauſe much practiſed to treating, and negotiation. The like is alſo of *Lawyers.* But many of both theſe Profeſſions, thereby accuſtomed to value ſmall gains, contract ſuch a *narrowness of ſpirit*, and tincture of intereſt, that it ſcarce ever leaves them. Nor do I perceive *Lawyers* fitter for ſtate employment then *Merchants*; they having both particular Trades, and differing, as to public Government, no otherwiſe then an *East India*, or an *Hamborough*, Merchant, in refe-

rence

rence to traffick. For tho the profeſſing of Law may ſeem to intitle to ſomewhat more knowledge in governing (of which Laws are the rule) yet in effect it doth not ; becauſe their practiſe and ſtudy is about juſt and unjuſt ; about *meum* and *tuum* ; the petit iuereſts and controverſies of particular perſons ; not the Government of a Prince over his people ; or his negotiations with his Neighbors ; which depend upon different principles, ſeldom conſidered by thoſe who deale between private perſons. Beſides that the tying of Princes to the *formalities of Courts*, tediouſneſs of Proceſſes ; and caſting the Laws of Government into the mold of the Laws of private intereſt, muſt needs be great impediments unto it.

5. THIS *Prudence*, you ſee is quite different from *cunning*, the advantage of Fools, and wicked men, who miſtake them for the ſame. For the *Prudent* mans aime is to *ſecure himſelf*, and intereſt, (the wiſedom of the Serpent recommended to us by our Saviour ;) to be in ſuch a condition in all eſtates, as to be able juſtly, honourably, and openly, *to make uſe of all opportunities*, and occaſions for his own advantage, toward the obtaining of the great end of his Creation. *Cunning* meaſures *Juſtice* by *eſcaping punishment*, *right* by *law*, and *wiſedom* by *ſucceſs*, reputation by wealth or power, and the ſatisfaction of others by his own intereſt. A *Prudent* man deals ſo *ſincerely*, that he fears not the examination of his actions or purpoſes ; and is not afraid to have witneſſes, if it were poſſible, of his thoughts. The *crafty* builds his Houſe under ground, *celat*, *tacet*, *diſſimulat*,

dissimulat, insidiatur, præripit hostium consilia, and in order to his own advantage he looks upon all other men as *enemies*. And to these purposes, he useth many *artifices*; as taking advantage of the *person*, if in necessity, intangled in vice, fear of punishment, or discovery; if in danger, humor, passion, any weakness or ignorance: he also watcheth the *time*, if in mirth, drinking, sorrow; if inadvertent, if easy; he makes use also of his *authority*, reputation, and superiority, to *impose* upon inferiors. He pretends great kindness and affection in general expressions; or particular ambiguous ones; or such as he will not be obliged by; for he purposeth nothing; nor hath he, or ever intends to have, any friend. But his great engine is a *smooth tongue*, and a competent stock of *Wit*.

6. PERSONS *passionate*, fanciful, intemperate, are wont to *apprehend things strongly*; and so apprehended to beleive, and affirm to others, and act accordingly themselves: and if such men be of reputation or power, they often do much harm. Very wise men also are oftentimes too resolute, and obstinate in their opinions; for being used to thinking, they apprehend *much* of their object, *i. e.* in a short time they overlook the reasons, circumstances, probabilities, collect consequences, &c. which actions familiarize the object to the faculty, and this renders the reasons of the contrary side, less probable. Even as our conversation with a man breeds some degree of kindness and friendship to him, tho the man himself be not worth our acquaintance. Wherefore every

every *Prudent* man ought to be *jealous* and fearful *of himself*, leſt he run away too haſtily with a likelyhood inſtead of truth; and abound too much in his own ſenſe.

7. ALL *eſtates are equall, i. e.* Men may be happy in every ſtate. For *ſecurity* is equal to *ſplendor*; *health* to *pleaſure*, &c. Every ſtate alſo hath its enemies, for *Deus poſuit duo & duo, unum contra unum.* A rich man becauſe rich; the poor man hath as poor neighbours, or rich ones that gape after that ſmall which he enjoyeth: beware therefore how you *offend* any man, for the offended joins againſt you; and be ſure you *hate* no man, tho you think him an evill or unjuſt perſon. Nor *envy* any one above you; you have enemies enough by your own ſtate, make no more; but rather, procure as many friends as you can to uphold and ſtrengthen you. Every *man hath alſo an enemy within himſelf*; he that is not choleric is covetous, is facil, I mean by Nature, for if he hath ſubdued theſe natural deſires, 'tis otherwiſe. Nor can a choleric man ſay; I am to be pardoned; 'tis natural to me; *ſuch a one* is not ſo. For *that ſuch a one* hath alſo his infirmity, his inclination, which perhaps is harder to conquer then yours. Beſides what is according to nature, is ſeldome perceived by us; a choleric man perceives not when he is angry, at leaſt thinks it no great fault. Therefore it is *neceſſary to have an Adviſer.*

8. ALL *men*, therefore *are evil Judges of themſelves*, and think they do well many times when they ſin, and commit ſmall errors when they

they are guilty of crimes. It is alſo in our *life*, as in *Arts* and Sciences; the *greater differences* are *eaſily diſcerned*, but of the ſmaller moments onely the wiſe and skilful in the Art can judge. Many *vices* alſo, tho *contrary*, yet are *like to virtues*, the confines of both are the ſame; and the exact limits and boundaries difficultly fixed; as of pride and greatneſs of ſpirit; Religion and Superſtition; quickneſs and rashneſs; cheerfulneſs and mirth; ſo of ambition and ſufficiency; Government and Tyranny; liberty and licentiouſneſs; ſubjection and ſervitude; covetouſneſs and frugality; and ſo of the reſt. And yet *Prudence* chiefly conſiſts in this very *exactneſs of Judgement*; to diſcern the one from the other; and give to every cauſe his proper actions and effects. It is therefore neceſſary for every one, that deſires to be a wiſe man, to *obſerve his own actions*, and the original of them, *his thoughts and intentions*, with great care and circumſpection; elſe he ſhall never arrive in any tolerable manner to the knowledge of what he doth well or ill. And leſt all this diligence ſhould be inſufficient, as the partiality to himſelf will certainly render it; it is very requiſite for him to *chuſe a friend*, or *Monitor*, who may with all freedom advertiſe him of his failings, and adviſe him remedies. Such a one, I mean, as is a diſcreet and virtuous perſon; but eſpecially, one *that* thruſts not himſelf upon the acquaintance of great Perſons; nor upon emploiments ſcandalous for opportunities of injuſtice; *that* bridleth his tongue, and wit; *that* can converſe with himſelf, and attends upon his own affaires whatever they be. Inſinuate

are your self into a confidence with him; and desire him to observe your conversation, and seriously and friendly admonish you of what he thinks amiss; and let not his modesty rest till he condescend to you: for do not imagine that you *live one day without faults* or that those *faults are undiscovered.* Most men see that in another, which they do not in themselves. And he is happy, who in the whole space of his life can attain to a reasonable *freedom from sins*; and that with the help of *old age* also, that great dompter and mortifier of our lusts and passions. If he inform you, whether true or false, take it not *patiently*, but *thankfully*; for the advantage is the same (which is, to break the inordinate affection you bear towards your self,) and be sure to *amend*: thus you both get a friend, and perfect your self in wisedom and virtue. When you consider, that you must give account of your actions to your vigilant reprover; that other men see the same imperfections in you as he doth; and that 'tis impossible for a great man to enjoy the advantage of friendship, except he first disrobe himself of those qualities, which render him subject to flattery, *i.e.* except he first cease to flatter himself. A good *Confessor* in Religion will supply much of such a Monitors work; tho the one doth it judicially, the other only in familiar conversation. And how much more worthy is such a one of entertainment, then those, who come to your table to make sawces, eat your meat, censure their neighbors, flatter, and deride, you?

9. IF *a friend tell you of a fault, imagine alwaies*

waies (which is most true) *that he telleth you not the whole*: for he desires your amendment, but is loath to offend you. And *nunquam sine querelâ ægra tanguntur.*

10. THERE is little or no difference betwixt *not deliberating* and *deliberating in passion*; except that this is the worse, as engaging more, and more irrevocably in error. For he that being out of the way, is resolved to go on, straies the further.

11. THE *fore-game*, a wiseman plaies, is to *foresee* and *avoid*; but the *aftergame* is to *carry himself* with *courage* and *indifferency*. And therefore *Cato* falling into a *calamity*, not by his own fault, should not have rid himself of it by a *greater wickedness*; but by his constancy and generosity have shewed to the World, what a wise man should do in such a case.

12. ALL *mens apprehensions naturally are alike*: what one sees red, another sees not green; and Aloes is not better to one, and sweet to another; and their *first thoughts* upon them *are the same*. And that one man is more learned, is not because he knows *otherwise* then another; but it is because he knows *more consequences*, and *more propositions* by his greater industry and experience. The conceptions according *to truth* are alike and the same, but *false* are infinite; wherefore if you find one man single in his judgment, be wary of him; he either knows more then all others, or there is some ill principle in him.

13. NO *evil man but hath irregular paſſions*; which paſſions are offenſive to *evil* perſons, more then to *good*; (for good men are humble, complaiſant, &c.) Therefore one evil man agrees not with, nor loves to deal with, another.

14. MUCH of the trouble of this world proceeds from certain *irregular humors* and *deſires*, which many men indiſcreetly eſpouſe; and becauſe they are innocent, they think them alſo prudent and rational. If other men endeavor to repreſs them as inconvenient, &c. 'tis ill taken, and with trouble, and diſquiet; being theſe are not unlike to ſuch as have *antipathy* to certain meats that expoſeth them to needleſs paſſions, and impertinent affliction.

15. WISEDOM *is made to rule*, and yet Magiſtrates generally are readier to make uſe of their *power* then *wiſdom*; of their will then reaſon. Becauſe it is eaſier, shorter, and complies more with the humor of mankind. Yet the ſubjects prefer, and often expect, the other.

16. A GREAT General where ever he travelled, went continually conſidering the ſituation of the country; and caſting with himſelf, what was to be done, if leading an army he ſhould be aſſaulted there by an Enemy. By which means he was alwaies provided againſt ſurpriſes. The ſame care doth every wiſe man take by pondering all the caſes of danger and difficulty which may or are likely to occur in his employment.

17. EVERY

17. EVERY *man hath a tender place*; which when touched by the hand of God, afflicts him, and he complains. And thoſe, who are moſt engaged in the World, have more tenderneſſes, as riches, family, reputation, bodily infirmities, &c. Wherefore a *wiſe man provides before hand a ſtock of patience*; And fortifies the dangers by good conſiderations, and by taking off his affections and paſſions from them.

18. THE *things of this World ſeem greater at diſtance*; the things of *the other World greater near hand.* Becauſe thoſe are fully known; and comprehended alwaies with paſſions of love, fear, &c. For they enter in by the ſenſes; which, being *natural*, and not *free*, Agents, work *ad ultimum virium*, and entertain their object as much as they can. Beſides, the objects are themſelves clothed with many *circumſtances*, *pomps*, and *ſhews*; which make them *ſeem* great and taking: and without theſe they would be naked, and nothing. But *ſpiritual things* move only the Soul and ſpirit; which receives not without arguing and diſputing, *i. e.* without ſomething of truth, and rejecting appearances. Wherefore a *wiſe man is wary of the things of this World*, and admits them not confidently.

19. CREATURÆ *Dei in odium factæ ſunt, & in tentationem animæ hominum, & in muſcipulam pedibus inſipientium.* For that which is the occaſion to wiſe and virtuous men of obtaining and doing good, is by their ignorance turned by fools to their diſadvantage. Indeed all things, even wiſe counſel, are by fools made either inſtruments or teſtimonies of their folly.

CHAP. III.

Of Converſation and Diſcourſe.

1. CONVERSATION *caſual* with many, *voluntary* with few, *of buſines* to be denied to none. Have *many* acquaintance, *one* friend, and *no* enemy.

Some *keep company to ſpend their time*, and ſaunter away their age; ſuch care not much with whom they converſe; nor is their company either grateful, or beneficial.

Others *for pleaſure and divertiſement*, to laugh and make themſelves merry, and ſo paſs their time.

Others *for intereſt*; and that either honeſtly, or deceitfully, as by gaming, debauching, hectoring, overreaching, flattering, &c.

2. GREAT *care is to be taken* in all converſation, for we muſt do as the Ancients feigned of their *lamiæ*, that within dores wore their eyes in their girdles but going abroad put them in their heads; but ſtill greater care is requiſite in *choice of ſuch companions*, with whom a man is to converſe *much*, or a long time, or to *truſt* with buſines of conſequence. As the *Italians* ſay; *meaſure it a hundred times, before you cut it once*; at firſt ſtanding upon your guard, till you diſcover their Inclinations. And

Firſt, *Avoid*, as much as you can, *the company*

pany of all vitious persons whatsoever; for no vice is alone, and all are infectious.

Of *Swearers*, *prophane*, and *blasphemers*; lest Almighty God lay to your charge the neglect of his interest, and honor, in your presence uncontrolledly affronted; whilst you are ready to resent and vindicate every small offence done to your self.

Of *Hectors*, and those brutish persons; who either for gain, or satisfaction of their bestial arrogance, care not whom they debauch or affront. Insolent Children of Hell, ruiners of so many persons and families.

Of *Scoffers*; who put their own faults in the back end of the wallet, but discover all they know of others. With such no peace is durable.

Of *a person scandalous* either for Profession, or manners; for you run his hazzard, and espouse his disreputation.

Never expect any assistance or consolation in your necessities from drinking companions.

2. AVOID also consorting with those *who are much superior*, or *much inferior*, to you: Inferior, not only in degree and external quality, but especially in parts. *Tanti eris aliis, quanti tibi fueris.* Your own thoughts and designs will be such as your companions are; and low fortunes breed many times degenerous purposes. He that makes himself an Asse, 'tis fitting others should ride him. And it is a very mean ambition to be the best of his company.

With *open*, upright, plain dispositions, as also with the *cheerful* and facetious, there is no difficulty in conversation; except where they meddle too boldly with other mens lives; but theirs is *Satyre*, not *calumny*.

With *reſty*, froward, ill natur'd humors, who are hard to pleaſe, and think it grandezza to be harsh and parſimonious of good words, and ſupercilious towards their equals, few converſe who intend not to gain by them.

From all *good natur'd* perſons, women, and drink, keep your ſecrets. And with ſuch as are wholly bent upon their *own intereſt*, diſcours not upon what concerns their intereſt.

3. THEY who pretend to *cunning* obſerve, and make much of a *rule*, which I think it is not amiſs to know, to beware of, and fortify againſt, but not to practiſe, it; which is, to obſerve every mans imperfection, (for few there are but have ſuch a one) and accordingly to apply themſelves. As for example

1. With ſuch as are ſwelled with *conceit of their Nobility or Wealth*, if they have buſines, they give them reſpect enough; if they have not, yet they pay them with their own coin; no matter if they deceive themſelves with the opinion that they are honored according to their merit or deſire.

2. All *humorous perſons* are weak, and conſcious to themſelves, that they ſtray out of the plain way of the reaſon of Mankind; for it is diſcretion and judgment that corrects our irregular fancies, and (where virtue or vice intervene not) conforms us to the common cuſtoms. Wherefore he, that will take the pains to comply with, and ſeem to juſtify, their folly, rules them.

3. Such as having impoſed upon themſelves certain *Laws of ceremonies*, &c. would alſo oblige others to the ſame; (which proceeds many

many times from Melancholy and not pride) their weakneſs is manifeſt.

4. With *moroſe perſons*, they deal freely, openly, and familiarly; that they may think they ſee through their deſigns, and ſo they are ſtricken in the right vein.

5. Thoſe who are curious to *pry into other mens matters*, are commonly malicious; no friendship with them, as neither with a proud, nor any angry, perſon.

6. With ſuch as are *in diſgrace with Superiors*; they converſe not much, and are wary how they offer them help, &c. for they faſten as men drowning upon any ſhew of aſſiſtance.

7. With ſuch as are *in grace with the Prince*, they keep good correſpondence, and ſeek their favor; and tho mean perſons, yet they deſpiſe them not, for they are choſen by his judgment. But they do as they, who in a dark night follow him that hath a torch, tho a rogue, or a beggar.

4. GIVE *no man juſt cauſe of offence*; nor reſent too vively injuries towards your ſelf. But if after your care to avoid quarrelling, you happen upon ſuch brutes, as either to try your mettal, or out of a beſtial love of injuriouſnes, (for ſuch *Hectors* this age hath brought forth in greater plenty, then any other I ever read of) the beſt way is to reſent it briskly; and *threaten* ſeriouſly, at leaſt; if you do not *chaſtize*, the inſolency, that makes *injuring a profeſſion*.

Chuſe therefore the converſation rather of *ancient men*, for their teſtimony is of greater force; of ſuch perſons as are *famed for virtue*

and wiſdom; (for ſomething is alwaies to be learned by them) and ſuch there are many, but they offer not themſelves, but expect to be ſought out, and admit not every application without choice.

So much for *Converſation*, it follows of *Diſcourſe*.

Men are commonly judged by their *Diſcourſe*, and therefore it is neceſſary for a wiſe man to regulate that, almoſt in the firſt place. *Diſcourſe* is either concerning. 1. *Raillery and mirth.* 2. *Other mens lives and actions.* 3. *Occaſional, as Hiſtory, News, &c.* 4. *Erudition and edification*; or 5. *Buſineſs and intereſt of ſelf or friends.*

1. THOSE, who take pleaſure in *expoſing others to contemt* and *deriſion*, either by imitating their actions, or imperfections, or by jeering and mocking them, avoid, as you would the heels of an Horſe, that kicks every one he can reach: if you cannot, take the part of the abuſed; blame the action, ſpare the perſon; or if the perſon be known, excuſe the action; if neither can be done, praiſe the perſon for ſome other good action or quality; ſo have you an *Antidote* againſt the *poyſon*. Indeed there is no greater enemy to Peace and Charity then the *Railleur*. For, as ordinarily it is the *ſooty oven* that mocks the *black chimney*; ſo one *jeer* ſeldome goes forth, but it returns with its *equal*; and they together beget a *quarrel*. Beſides, to abuſe *inferiors* argues a mean and contemtible ſpirit; *Superiors*, is dangerous; and a *word* often provokes them more then an action. To abuſe *a friend* is to loſe him; a *Stranger*, to loſe your ſelf in his and the Worlds eſteem.

esteem. *Those* mocks are most resented which touch a mans *reputation*, chiefly that of *wit* or *discretion*; for of *that* even fools are chary; and every one rather confesseth his forgetfulness, then ignorance. next *those which* are for *particular* actions, rather then in *general*, for they seem to have more of *truth*, these of *wit*; *which* are of some secret imperfection; *which* are of that wherein a man prides himself. Since *Francis I.* time (who giving *Charles V.* the *lie*, and challenging him to a duel, was refused) the *lye* hath been counted a great affront; and many exaggerations are made of that abuse. But had not that King (perhaps in justification of his own rashness) said, that he was not a Gentleman that would take the *lye*; I do not beleive that would have deserved a severer chastisement then other imputations; I speak in conversation, for Laws take no more notice of that then others.

Yet it seems, to condemn all *raillery* is to tether the *wits*; and therefore if preserved in a mediocrity, it might be allowed. For it makes men stand better upon their guard, when they know that they are likely to hear again of their actions; besides it inureth them to bear harsh words, and bridle their passions. But to railly handsomely is very difficult, for good jests are to bite like *Lambs*, not like *Dogs*, tickle, not wound. And therefore 'tis requisite to have a *third person* of Discretion, to stroak over the severer nips, and throw dust upon them, when being heated they begin to sting one another. Also with *small miscarriages* and misfortunes, and such as happen without the parties fault, &c. you may be the bol-

der; and with such as bring no shame with them, and such wherein many are concerned. The *jeerer* also must be content to tast of his own broth; and the expert in this trade are wont to do; as he, who having in his youth taken great liberty to railly upon married persons, in his declining age took a Wife, where any one might have had her for his mony; and the first entertainment of his friends was the discourse of his own marriage, to prevent all that could be said. In sum, jeers are only then good, *when* ex tempore; *when* they seem to proceed from wit, not *anger* or *malice*; *when* they are intended for mirth and pastime not calumny; *when* you are pleasant with his error or mistake, not his shame; and seldom please at second hand. But because these intentions are difficultly known; because many persons are very captious and hasty; and because at best it argues not a solid, and universal *wit*, but a peculiar dexterity and promtitude, which is frequently accompanied with want of good Invention as well as Judgment; a Discreet person will not much engage himself in it, nor render himself a fool to make others laugh; but after he hath tried 3 or 4 times and finds not himself fit for it, let him never endeavor it more.

2. A KIN to the Railleurs are the *Drolls*, who turn all to *Ridiculousnes*. Their censure see in *Sen.* ep. 29. *Marcellinum nondum despero; etiamnum servari potest, sed si cito porrigatur illi manus. Est quidem periculum ne porrigentem trahat. Magna in illo ingenii vis, sed tendentis in pravum. Faciet, quod solet; advocabit illas facetias,*

tias, quæ risum evocare lugentibus possunt, & in se primum, deinde in nos jocabitur, &c. Christians have greater arguments against this *Drollery*; *that* it grieves Gods holy spirit, and is contrary to that seriousnes and consideration requisite to Religion. *That* there is nothing so sacred or prudent, which by the petulancy of wit may not be made ridiculous, consequently contemtible, fit to be neglected and abolished. *Virgil* we have seen publicly, and even the holy Writings we heard to have been, *travesty*, by those who spare neither their Souls nor reputation, to prove themselves Buffoons; and shew their abilities and ingenuity in folly. And this indeed is the great engine charged against heaven, the only and trusty weapon wherewith dirty potsheards (Disciples of *Julian* the *Apostate*, *Porphirius*, *Epicurus*, and the rest of that brutish heard) bark and grin against a Deity. When all true reason, and sober consideration as well as the other Creatures justify their Maker, yea when even the Dogs revenged him upon *Lucian* the great Professor of scurrility and scoffing as well as Epicurism and irreligion. But besides this disposition proceeds from a laschety and levity unbefitting any person of quality and employment; and increaseth the same inclinations both in the *Droller* and the *Auditors*. For as a wit used to versifying is ready to put all its thoughts into rime; or a Mathematician is presently reducing all his fancies to somewhat in those Sciences; every one casting his thoughts into that mold whereunto they are accustomed: So do *Drolls* reject all serious notions, and accept and fix upon the light and emty. And therefore

we

we ſee that when ſuch perſons aim at any thing grave and ſerious, it misbecometh them, as done out of order and ſeaſon. Thus doth *mirth* pleaſingly by little and little ſteal away the judgment, rendring it vain, ſtudious of, and delighting in, that which wiſe men avoid, *laughter*. And theſe men, whilſt they think to fool others, become themſelves really, what others are in their imagination.

3. IN *Diſcourſe* concerning *other perſons* (familiar amongſt Women) *Back-biting*, and *calumny* is moſt frequent: becauſe all men had rather hear evil of another then good. Perhaps thinking thereby to juſtify their own faultineſs; at beſt indulging their ſelf-love, which is grounded upon a too high eſtimation of themſelves, and too low of others.

This *evil ſpeaking* is very frequently uſed by many, who pretend to *extraordinary Godlineſs*; whoſe bitings are alſo more dangerous, and venemous with thoſe perſons, who miſtake their *formality* for *ſeriouſnes*, and their *gravity*, for *reality*, in Religion. But even in *ordinary converſation* men are wont alſo to defame their neighbours open-fac'd, without any ceremony, deſign, or remorſe. From both theſe ſorts of people, eſpecially the former, turn away, as much as you can; but be ſure to be none of them; nor partake with them in their *calumniations*. Conſider what you ſay of others, others ſay of you. Before you calumniate, think, am not I the ſame? or as bad? Take heed of doing that, which may hurt, but cannot do good; for 'tis madneſs to make enemies without cauſe; and it is better to ſuppreſs, then vent

vent and ſatisfy, a piece of wit or a foolish paſſion. The great rule is, *Nothing but truth before the face, and nothing but good behind the back.*

Beware alſo of *cenſuring Nations*, Conditions, or States of Men, as well as particular perſons; for there is no Nation or condition, wherein are not many good; and none ſo good, wherein are not many bad.

'Tis alſo a great honor and wiſdom *to paſs by the back-bitings of others againſt your ſelf. Charles the 7th* of *France* demanded of one, much emploied by him, and on whom he had beſtowed many favors, what thing in the world could alienate his mind from, and bring him in diſlike with, his Prince? the *Gentleman* anſwer'd, An affront. This perſon ſeems to have bin very ſenſible indeed, but whether his diſcretion had merited the favor of his Prince I much doubt. Certainly the behavior of *Antigonus* was much more generous; who, when one told him, that ſuch a one affronted him, anſwered; it may be ſo, but I will not be affronted. *Auguſtus* adviſed *Tiberius* not to be offended with peoples *ſpeaking ill* of them; it ſufficeth, ſaith he, that we can ſecure our ſelves from their *doing* us *harm*. When one ſaid, he was a *Tyrant*; he anſwered, were I ſo, he durſt not have ſaid it. To one calling him *Dwarf*, well, ſaid he, then I will get higher ſhoes. *P. Bernard*, when one bid him get out like a dirty Prieſt, replied, you are miſtaken, I came in a Coach. And truly ſince all theſe evil tongues are conquered by ſilence, one would think the victory eaſy; did not experience ſhew us, that the great remedy againſt burſting is giving vent.

There

There is *no reaſon that the effect, which may proceed from divers cauſes, ſhould be attributed to one. v. g.* an action of ſeeming diſreſpect may either come *from* an intention to affront, *from* negligence, *from* having ſome other buſines in his thoughts, &c. interpret not therefore ſuch actions as *affronts*; and the rather, becauſe it is our duty to take every thing by the *beſt handle*.

4. THE moſt innocent, grateful, and univerſal Diſcourſe, is *telling Stories*; and modern rather then ancient. Some are ſo well ſtocked with this trade as to be able to anſwer any queſtion, or parallel any caſe by a Story; which is (if well done) a very great perfection of eloquence and judgment. And in telling Stories avoid too often *ſaid he, and ſaid I, hear you me, mark me*, &c. be perfect alſo, that you need not recant, ſtammer, or repeat things ſaid before; be not tedious in impertinent circumſtances, nor make your own glory the chiefeſt concern.

Tell no lye in your diſcourſe; eſpecially not *Gaſconades*, and improbable *Rhodomontades*, wherein ſome, out of weaknes and lowneſs of ſpirit and parts, take as much pleaſure as others in drinking when not thirſty, and think they then overwit the company. Be not *hyperbolical* and *extravagant*, eſpecially in praiſing and diſpraiſing; for the *wit takes away the credit*; whereas the end of ſpeech was firſt to make us *underſtood*, then *beleived*. And if you be *convinced* of an error, for truths ſake acknowledg it, and change your opinion; for this *ingenuity is greater, becauſe rarer*. And remember, that

One

One chance falling out, as the *Aſtrologues* prognoſticate, gets them *reputation*; and their thouſand lyes are not taken notice of; but to a *wiſe man one lye* doth more *diſgrace*, then thouſand *truths* can *recover*.

When *news* comes from an *uncertain Author*, tho probable and expected, yet ſuſpend your beleif; becauſe men eaſily report what they deſire or expect; but rather give heed to certain *extravagant* and *unexpected Relations*, as unlikelier to be invented. And when you tell news, engage not for the truth of it.

5. IN your diſcourſe *rational* or *of erudition*, skip not from one ſubject to another; as do *Fanatics*, and other ignorant *Scioliſts*, who are never at eaſe till they have vented all they think themſelves to know above other men. Neither maintain an argument *with ignorant*, nor contradictive perſons; nor think that you are bound to convert or inſtruct the whole World; leaſt of all *with vain drolls*, who make your ſeriouſnes their ſport. Be content to ſatisfy with *reaſon*, not (eſpecially your own) *authority* (a refuge many fly unto when worſted, if they know there is no examining Books) ſuch as are capable and diſpoſed.

In reaſoning, the moſt excellent way, wherein the beſt able is certain to carry the cauſe, and which will bring the controverſy to a ſpeedy determination, is by *asking queſtions*, and *proceeding* ſtill *upon the adverſaries conceſſions*; which he cannot without ſhame retract; (by Syllogiſms is more Pedantic.) This is *Plato's* manner of diſcourſing.

Pedantry is a vice in all Profeſſions, it ſelf no

no Profeſſion. For a *School-maſter* is not *therefore* a *Pedant*; but he only *who* importunately, impertinently, and with great formality, *ſhews* his learning in ſcraps of *Latin* and *Greek*; *or troubles* himſelf with knowledg of little uſe or value; *or values* himſelf above his deſerts, becauſe of ſomething he knows (as he conceives) more then ordinary; *or deſpiſeth* others not skilled in his impertinencies; *or cenſures* all Authors and perſons confidently without reaſon. And whoever doth thus, be he Divine, Lawyer, Statesman, Doctor, or Profeſſor, he is a *Pedant*.

Do not in *ordinary company* treat of matters too *ſubtil* and curious, nor too *vile* and mean; nor of things unſeaſonable, as of Religion in mixed, or young company, or at table; but in all Diſcourſe have an intention to better your ſelf and others. Which that you may do, *contrive*, (as much as you can) before hand *of what to diſcourſe*; and lay your ſcene, which afterwards you may menage as you pleaſe.

A man may *judiciouſly diſcourſe*, *when* either he knows the ſubject very well; or *when* deſirous to learn (a ſubmiſſion and ingenuity very grateful in company) or *when* neceſſitated to diſcourſe, and *then* he muſt do it diſcreetly and doubtingly, unleſs he very well know his Auditory. Cautious alſo muſt he be who diſcourſeth of that he underſtands amongſt perſons of that Profeſſion; an affectation that more Scholars then wiſemen are guilty of; I mean to diſcourſe with every man in his own faculty; except it be by asking queſtions, and ſeeming to learn.

You may freely and ſafely diſcourſe of matters

ters of *Philoſophy, Mathematics, Travels, Government of forreign Countries, Hiſtories* of times paſt or preſent of other Places, *Husbandry*, and the like, which ſubjects concern no mans reputation, and therefore none much care what part you take.

Diſcourſe, tho amongſt learned men, *laies no grounds of Science*, but ſuppoſeth them, and therefore *ſtudy* is neceſſary; without which who ſo adventures amongſt Scholars, is like a Lady, that hath excellent Medicines, but neither knows whereof they are made, nor how to apply them effectually. Have a care alſo that your *income exceed your expences*, *i. e.* that you hear and read more then you ſpeak: for he that ſpends out of the ſtock of wit and memory is quickly bankerupted; but knowledg and learning continually improve by diſcourſe.

Cunning diſcourſers to avoid baffling are wont at firſt to *lay down a propoſition eaſily defenſible*, to which they may retreat in caſe of neceſſity; but defend the other out works alſo as long as they can.

Mens *wits* and apprehenſions are *infinitely various*; nor is there any opinion ſo extravagant, which hath not ſome followers and maintainers, who fit their hypotheſes to it. Wherefore do not cenſure any thing on a ſuddain as ridiculous, for tho it pleaſe not you, it may another, as wiſe.

Every *man makes himſelf the meaſure of all others* for truth and falſhood, wiſdom and folly, learning and ignorance, and the like. And who is able to denudate himſelf of this falſe opinion, or prejudice at leaſt to truth?

But from hence it proceeds that we eſteem him

him knowing that knows more or as much, and him ignorant, that knows leſs, then our ſelves. Him alſo virtuous that is according to our ſentiment and degree. Alſo that all men are more ready to blame anothers errors, then praiſe his virtues. And that a man knowing what another doth not, and being ignorant of what another knows, yet knows not his own ignorance; but conſequently values himſelf and deſpiſeth the other.

To man alone (not beaſts nor Angels) hath nature given *a nauſeouſnes of the preſent.* The beſt things in the world if not accompanied with variety, become diſtaſtful. And nothing ſooner then *Diſcourſe*: which is ſo much carefullier to be menaged, as the eare is ſooner cloy'd then the eie. Prudent eies are kept open by reaſon, ordinary perſons by wit.

Old men commonly diſcourſe of grave and edifying Subjects, Divinity, Government, Hiſtory, &c. *Young men* rather of pleaſant; Hunting, Fashions, Travels, Wonders, &c. *every man* chuſeth to diſcourſe of that he beſt underſtands and loves.

CHAP.

CHAP. IV.

Concerning Buſineſs.

A *Doctor* being intreated by his Nephew to give ſome rules for guiding and ſecuring himſelf in *negotiation*, and *contracts*; after long ſtudy told him, he could give him but one; which was, *alwaies to have to do with virtuous perſons.* But for many reaſons this rule, tho a perfect one, is hard to be practiſed; and therefore I beſeech you be content with ſuch imperfect ones, as my reading or experience can furnish.

If any one tell you, *that* it is to no purpoſe to think long upon any matter; *that* they are only wiſe men who can diſpatch buſineſs *ex tempore*; *that* conſulting is but a dull formality; and *that* a man ſees as far into a thing at firſt, as by much conſideration; ſay boldly that man is *a fool*: the more you think, the more and clearer you shall underſtand. *Therefore* Men of *moſt leiſure* do buſineſs the beſt; and thoſe who have much buſineſs muſt have much pardon. *Therefore* men *uſed to buſineſs* do it better; becauſe they have thought of it before, either in the ſame, or a like, caſe.

A *prudent Man doth no buſineſs raſhly*, *i. e.* without reaſon and advice; and he adviſeth alſo as long as he can; and that firſt with his own thoughts: which being not ſufficient, he takes in alſo the aſſiſtance of other mens counſel; and heareth others, tho he follow perhaps

perhaps his own. Moſt men adviſe for their own intereſt, and therefore happy is he who hath a *friend.*

To order your thoughts well in *Deliberation*, endeavor to *put your buſineſs into an Hiſtory*, conſidering what is to be done or ſaid firſt, what afterwards. For the hindrance of prudent reſolutions is the confuſion and diſorder of thoughts; which by this method is cleared: by it alſo you ſhall quickly diſcover where the difficulty is, and know when you have done. It is alſo very convenient to *write down* your reaſons *pro & con* in deliberation; for the mind by this means, is freed both from the confuſion, and burden of thoſe arguments.

Give not your advice or opinion before asked; for that is to upbraid the others ignorance: *nor* attribute ill ſucceſs to the neglect of your councel; *nor* be angry if your advice be not followed. *Neither* accuſtom your ſelf to find fault with others actions, except vitious; for *you are not bound to weed other mens Gardens.*

Be *not too eager in counſelling others*; for the *evil ſucceſs* (which happens frequently to good advice) will be *laid to your charge*, and *ſeldom* ſhall you be *thanked for the good.*

It happeneth frequently to men that are wiſe by *experience*, and not *learning*, that they cannot give a *reaſon* of their opinion and adviſe, tho it be really the beſt: (as a meer mechanicall workman knows there is a fault in the work, (tho he cannot tell punctually what it is.) *Deſpiſe not ſuch mens opinions for their want of Diſcourſe,*

In *Deliberations where there is reaſon on both ſides*

fides and that a man hath reſolved one way, he commonly thinks that he hath choſen the worſe, becauſe then he onely conſiders the reaſons of the contrary part; which repreſented by themſelves (the other after reſolution being no more conſidered) ſeem greater and of more conſequence then they are.

There is one great *perfection* in doing *buſineſs*, which is, That tho you ſet your mind and thoughts upon buſineſs, *yet do not engage your affections*, at leaſt deeply, in it. For thus ſhall you both have your underſtanding clear at all times; and not be diſturbed if you miſcarry; which you muſt make account will often happen unto you. Beſides precipitiouſneſs, impatience, or not ſtaying to take the opportunity, and time your buſineſs, is frequently the ruine of many noble deſigns; and *all paſſion* whatſoever deteriorates your negotiation; if your reaſon will not bring you to this indifferency, experience will. *A l' adventure tout vient à point à qui peut attendre.*

In treating about buſineſs you underſtand, you have an advantage to *propoſe firſt*; in what you underſtand not, 'tis beſt to *receive propoſitions*. And if you have a doubtful cauſe, an inconſtant adverſary, or find him diſpoſed to comply with your deſire, defer not to diſpatch.

In buſineſs (except buying and ſelling) you ſhall find *very few perſons ſpeak to the purpoſe*; therefore let every man talk his fill: rather then interrupt, provoke him to ſpeak; for he will blurt out many things to your advantage: ſome out of ignorance and inexperience; others on purpoſe ſtanding on circumſtances and

and things of ſmall conſequence. Women commonly (as weakeſt) are moſt extravagant ; and at an end , or the midſt , of their Story muſt drop a tear ; for being themſelves compaſſionate , they think others are ſo too ; and that is their intereſt.

The *difficulty of diſpatch* is not from the buſineſs it ſelf , wherein a man may eaſily ſee what is neceſſary , or fitteſt to be done : but it is in *perſwading your intereſt* ; in *communicating* ſo much and no more then concerns you ; *uſing* ſuch reaſons only , as are proper for your matter ; in *applying* them to every ones underſtanding , inclination , and at a fit time ; and in *taking off* the oppoſition of Adverſaries. For there is no intereſt that hath not its contrary , and ſometimes alſo ſo forcible a one , as is to be conquered onely with mony ; which is a ſword that cuts even a Gordian knot.

All things concernning the *menagery of affaires* are reduced to theſe heads.

1. The ground or occaſion.
2. The end to be brought about.
3. The reaſons whereupon the affair is grounded.
4. The difficulties likely to be encountred
5. The anſwers which may be made to the reaſons.
6. And the replies to them.
7. The advantage of the affaire to the other party.
8. Examples of like caſes.

But alwaies be ſure to remove the principal obſtacle.

Some men are *apt to beleive* what they hope for , or deſire ; others are *never ſecure* , till they

they ſee and enjoy. And this doubtleſs is the better; becauſe it encreaſeth diligence, good ſucceſs, and leſs affliction. Wherefore of future things, imagine and provide for the worſt; tho of actions dubious of other perſons you conceive the beſt.

Fear is a neceſſary paſſion, and *hath a great share in all our affairs.* The great and general defect being negligence, laſchety, and love of eaſe; fear diſcuſeth theſe. He that is in continual apprehenſion of evil watcheth to avoid, prepareth to rencounter, and is cautious not to give admittance to, danger; but endeavors to ſecure his condition, and remove further from evil. In things of *the other world* men are more apt to hope, becauſe they have not ſo clear an apprehenſion, nor ſo firm a beleif, or not ſo frequent conſideration concerning them; but in matters *of this world* more apt to fear; for all mens hopes frequently fail, their fears ſeldom. Beſides the loſs of what we enjoy goes nearer and is more ſenſible to us, then the future good may advantage; wherefore in treating with moſt men you know the beſt Topic. And ſeldom is it ſeen but that fear alſo gets the better of love, and therefore good Magiſtrates truſt not only to love, but will in ſome degree be feared alſo.

Secrecy and *reſervednes* is of infinite uſe; for, beſides that ſuch are not eaſily prevented and interrupted, men are ſtill commenting and in ſuſpenſe about every motion of theirs; which gets great reputation. Beſides ſuddain things do more amaze, and confound, then things foreſeen or expected. But you need not put your ſelf to the trouble of *ſecrecy*, where you fear no oppoſition. Many

Many times also your *secrecy* is to be concealed; nor is an inquirer into the business you would hide rudely to be denied (for that many times breeds jealousies, &c.) but by prudent and courteous dissimulation to be fenced withal, and his thoughts dextrously avoided rather then forcibly returned upon him. He that is a good Practitioner in this trade becomes often-times Master of his thoughts that came to sift him.

Beware of *trusting to your fortune*; for most men are fortunate *for a time*, and *in some things* only: nor is he fortunate, who hath a good occasion offered to him, for it is Prudence to take hold of, and use, it; but he that hath it *presented twice*.

Think *not such as these to be good consequences*. He is a good man, therefore doth nothing ill: he is a bad man, therefore doth nothing well. He is a wise man, therefore doth nothing foolishly, &c. Consider this well and stand upon your guard. For *every one hath errors*, from whence sometimes greater, other times lesser, mischeifs arise: happy are they, whose errors happen to be in small matters, and which come betimes, and are remediable.

He that *doubts not*, knows either all things, or nothing. And he that imagines never to commit an error, his next pretence must be to Divinity.

The *things* of *this World never stand in one stay*, but are alwaies moving their own way; and if we perceive not their alteration, it is because onr age is shorter then theirs. This observation is of importance to many purposes, *v. g. virtue and vice, wisdom and folly, are but*

but good and bad, prosperous and adverse, in the seed.

When we read in Histories the great changes of Government, we much wonder at them, and are apt to pitty the sufferers. But Providence hath so ordered, that *great alterations* ordinarily *happen by little and little*; so that both reason and nature either accomodate to them, or have time to escape, and provide other waies.

He that *entreth into danger without considering* it, *is a beast*; he only is *valiant*, who *knowing* the danger, *embraceth* it cheerfully, whether out of necessity or honor. Yea, tho he knows and supposeth that all dangers have not their effects; but that *some* are prevented by industry, *some* by courage and prudence, and *some fortune* and the course of things (Gods Providence) casts of.

Dealing with Merchants and men of busines and virtue cut of ceremonies; and *declare the busines at length* rather then too-short; for this is apt to raise mistakes; besides a man is not alwaies in disposition or ability to fathom the depth of an affair with a short cord.

When you have *extorted from a person what he obstinately denied*, you need not doubt, but at the same time also to obtain another he would not willingly grant. For when a man is forced, as it were, to let go his hold of what he most firmly grasped, he unbends his hand, and abandons whatever it contained. *Commota semel & excussa mens* [*à stabilitate suâ*] *ei servit à quo impellitur.* Thus the Parliament proposed to the King, together with the bill of attainder of the Earl of *Strafford* (which he was

formerly resolved not to grant) a bill for perpetuating the Parliament, which, tho of far greater consequence, he scrupled not.

Defer, as long as you can, *the doing of a thing against your mind*, rather then give a positive denial; for *accidents* many times divert the design, and deliver you from that strait, wherein a refusal may deeplier engage you.

Never dispatch an evil and difficult busines so absolutely, but that (if possible) you leave place to undertake and introduce it again. Time and opportunity alter many things, and make that pass smoothly which formerly would have bin refused, had not your dexterity left open the door for a new treaty.

All men naturally avoid persons inquisitive into other mens affairs; for such commonly are lavish of their intelligence, and thereby breed quarrels and spread animosities: besides that themselves are apt to envy and malign others, that being the concern which breeds their inquisitivenes.

The reason, why *things conform not to the general desire* and expectation of the World, is, because they who give *beginning* and ending to busines are but *few*, and *many* are those who desire and *expect*.

He is often to blame, who *neglects a present good for fear of a future evil*, except it be nigh at hand, and in a manner certain. So is he who strives to avoid all difficulties; for more things affright, then hurt, us. And there are many changes in this World. *Di cosa nasce cosa.* And in judgments of the future we see wise men frequently mistaken.

Poor, mean people, and *wranglers*, &c. conclude not

not any treaty, nor offer all they mean to give, till they be forced, *i. e.* till they see the treaty ready to break up; and they think that they get a considerable advantage by such restines, and importunity; as indeed they do, if they deal with *ingenuous* persons. So petty Tradesmen love to call their customers back.

Since grateful and virtuous persons are so rare, *value the service of such as are joined with you in the same interest* or danger; and you may more reasonably expect to be assisted by him, that *hopes* to get by you, then by him, who hath already *received* favors from you. And remember that *a Crown in your purse doth you more honor then ten spent.*

When in consultations there are *contrariety of opinions, seldom is the best chosen*; and the *more* persons argue, the *further* they are from agreeing; the love of their own opinion insinuating it self by little and little with their reason. Wherefore, *sometimes* the most importunate prevails, *sometimes* he that finds out a *medium*; *not that* this expedient is alwaies the best; *but that* persons in heat of dispute, cannot easily pass over, or fully consent, to a contrary.

Thrust not your self to be Moderator or Umpire in Controversies, till required; and then 'tis better to exaggerate the *mischiefs* of disagreement, then *benefits* of concord; for *fear is stronger then love.* Many are wont alwaies to take the Adversaries part. But it is a very hard thing to reconcile men at first, their passions being high, and animosities great. But after they are reasonably wearied with Law, or other inconveniences, 'tis not difficult to find out a *medium*, which may *save* both their *honors*; which is

that both commonly desire. A worthy Gentleman being to reconcile two persons, first made them swear both to stand to his determination; and 2ly that neither of them should reveal upon what terms they were reconciled.

Every man is more *apt to love, cherish, and trust in him, on whom he hath already bestowed most courtesies*; esteeming him as his creature; [This is the cause of the great love of Parents toward their Children:] and he, that loveth, and doth favors, obligeth, and submitteth himself to the receiver; so that for fear of losing what he hath already bestowed, he must bestow more. Wherefore if you seek the favor of a great person, *accept courtesies* from *him*, and *not from others*.

He that would *perswade great men*, let him first begin with the *weakest*; by probable arguments, good words, and humble carriage he shall obtain their friendship; and by their Authority (tho but fools) draw in the wiser.

Mean wits alwaies *distrust subtil arguments*, and Logical heads: and great men, for the most part, are of an *inartificial* understanding, and therefore by seemingly naked truth, and plainness, are brought to your opinion.

In *great Councils* and meetings there are alwaies some *leading men*, whom if you gain, your business is done.

Amongst *Multitudes*, *one* adversary can *do more harm*, then *many* friends can *do good*.

There are some who are *children even in mature age*; and of them a man must not say, they are 40. years old, therefore they will do as men of 40. years old. But concerning those and all such *Heteroclites*, look at their present customs,

cuſtoms, and menagery of their private affairs. For if you ſee an aged man *vehement*, ſuddain in his reſolutions, following the *impetus* of his paſſions; hold that man for a *child*; not moved with reaſon, unconſtant; to day reſolving without conſideration, and in the ſame manner reverſing it to morrow.

Nothing is well done, or ſaid, in paſſion; tho there may be juſt cauſe of being paſſionate; but leſs or more all paſſion according to the degree of it hinders reaſon and deliberation. But beware inſtead of paſſion you fall not into *ſlyneſs* and *cunning*: for theſe two, paſſion and cunning, do many times ſhoulder out one another; and generally people without paſſion are look'd upon as ſly and crafty: which of the two is worſe, there being more of the *voluntary* in it. It is good therefore ſometimes to ſeem paſſionate, if you be not ſo.

In all treating with other perſons try firſt what may be done by fair means, good words, hopes of gratitude, &c. before you come to power or paſſion. And let power either of your ſelf or the law be the laſt.

When you *conſult with a friend about any buſineſs*, be not *haſty* to receive a preſent anſwer; but give him time to conſider; for the common and firſt conceptions of all men are much what the ſame: at leaſt his *extempore* is not equal to your *premeditated*. *Phyſicians* and *Lawyers* anſwer out of their *trade*, and, as they pretend, by certain rules and caſes very like, if not the ſame, with yours; but it ſeldom falls out, that the ſame caſe in diſpatch of buſineſs falls out twice; or if it do, yet it is clothed with ſuch various and differing circumſtances

(according to which a wise man frames his opinion) that it is very difficult to give judgement.

The manner is when you *propose a thing* which you are afraid, *will hardly be accepted*, or granted; propose it by *parcels*; that one piece be *digested*, before the other be *swallowed*.

It is better to be near to, and serve, a *prodigal*, then a *thrifty* and *parsimonious*, *Prince*; tho for the publick this is more advantagious. For the *prodigal* is forced to use divers oppressions, &c. and more *suffer* by his profuseness then are *benefited* by it; and they commonly are most benefited by it, who least deserve it.

It seems that *Princes are more free*, and Masters of their own will, then other men; but it is contrary in such as govern prudently: for they are necessitated *to act* with infinite cautiousness and consideration; frequently *to court* even mean persons; and *swallow* many a bitter pill at their hands. Wherefore *pardon your Prince* if he do not all things exactly, according to the precise rule of wisedom.

He, that having bin the means to *advance* another to high degree, thinks to *govern* him, *cancels* his own courtesy.

If you find that any *one hath spoken ill of you to your Patron, take no notice* of it; nor be eager to vindicate your self; but continue your employment without complaining; and *your innocency will* both *appear*, and *prevail* at last.

Great enterprises are *not to be relinquished, because we cannot reconcile all difficulties*; for were all things *easy*, they were not *great*; and could all objections, *i. e.* difficulties be solved, little were left to your courage or discretion. Some things

things *Gods providence*, and the course of things render easy; and others are difficult only, because *we see not through them* at present.

The *more you* come *into favor*, the *less admit Cabals* and Juntos, to avoid suspition. Nor converse much with the ordinary servants; for so they will respect you the more. Yet, lest you be hated, be courteous in your salutes, discourses, offers of service, but especially in giving them reasons in your discourse: for then they think you do not despise them. But *if they hate you for any good service done to your Patron*, sell it him dear; that he may be obliged to protect you.

No Patron really loves a servant wiser then himself, let him pretend what he pleaseth; and therefore if you be a person of understanding, covet *not to be too near him*, as of his bed-chamber, &c. for Patrons are not pleased that such persons should pry too nearly into their actions and inclinations. Wise men, when they have any way come in competition with their *Prince*, have alwaies ceded.

Yet it is *better to be feared and hated*, then *despised*. Wherefore chuse rather to be a severe searcher into, and censurer of, actions; then to be undervalued for taking no notice of them.

If *Spies* abound in a Court, *discourse in generals*; and give them no cause to think themselves discovered by you.

Neutrality makes the *slowest*, but *surest*, progress: for the neuter is connived at through the others mutuall envying.

A *weak Patron* is *easily gained*, but no considerable advantage of honor, or profit, can

be got by him; a *wife Maſter* is *jealous*, eaſily loſt, and then never recovered. If your Maſter have any near kindred, keep fair with all, for they will certainly prevail; and ſtick to the beſt beloved.

If you light upon a Maſter that is *inquiſitive* after your words and actions, know, that he intends to keep you under. Pray to God not to light upon a *cunning Maſter*; for either you ſhall be ruin'd by him; or at beſt tired with ſtanding upon your guard. In this caſe make ſhew not to perceive his ſubtilty, but to admire his ingenuity. *Sic ars deluditur arte.*

If your Patron, by diſcourſe, or actions, endeavors to *conceal any of his vices*; be ſure he holds that *dear*, is *deeply engaged* in it, and would enjoy it *without a rival.*

To avoid *envy*, affect *not expence* and oſtentation; but mind *reality.* For be ſure that way, accounted ſo honourable, leads ſtreight to deſtruction.

CHAP.

CHAP. V.

Of Servants.

SINCE *Slavery* was banished Chriſtendom, a *Servant* is no other, then one *hired to* ſuch *employment*; and under ſuch terms, as if well obſerved, the *difference* is *not great* between the condition of the *Maſter* and the *Servant*. For none can compel another to ſerve him againſt his will; nor can I contract with him for his *ſervice*, but at the ſame time he will bargain with me for his *ſalary*. I *take* him under my roof, I *make proviſion* for his ſuſtenance, I *defend* him from his enemies; as well as from hunger, cold, and diſeaſes. And what doth he for this? he ſerveth me? no, he ſerveth himſelf. The ſame labor, he would undergo in his own houſe to maintain himſelf, and perhaps with great *anxiety*, he doth in mine with *pleaſure*. So that now *ſervice* is nothing but a *compact betwixt the rich and the poor*, for their mutual advantage.

And *to* demand or *imagine*, that *a ſervant* ſhould *quit* his *own intereſt*, profit and advantage, to procure his Maſters, is a folly no conſidering man will be guilty of.

Therefore let the *Maſter command* according to *reaſon* and ſweetneſs; not ſo imperiouſly, or with ſuch opprobrious language as may juſtly diſcontent or chaſe away a *Servant*. If he obey with cheerfulneſs, and affection, he may at length perhaps make his Maſters intereſt his own.

If you pay him not his wages, he will pay himself.

In controverſies, let the Maſter ſometimes *cede to his ſervant*, to keep his mettal in breath; and not too ſevere, if the faults be ſmall, or committed for want of Judgment, or through a little itch of liberty. Let the Maſter be ſometimes *blind*, and the ſervant *deaf*. But *faults of malice*, or impiety are not to be pardoned. *The firſt* ſuch fault is the Servants; *the ſecond* divided between Maſter and Servant; *the third*, wholly the Maſters. *Correct* him not before Strangers, but if correction amend him not, rid your hands of him; both for his ſake, your own, and the ſcandal of others.

Rich men are inclined to *pride*, and *contemt* of others; for having wealth, which commands all things in the great Market of this World, they are apt to become inſolent, petulant, impatient of diſobedience, denial, reproof, or advice. And becauſe *oſtentation of happineſs is one part of it*; therefore are rich men *vain glorious*, deſirous to be obſerved, and to live ſplendidly. And men newly enriched, and without their own induſtry more vain then they, who are born ſo, or have by induſtry acquired great eſtates. *Men in power* alſo are more honorable, gallant, generous, and leſs vain then the rich.

Alſo becauſe *great eſtates* are commonly acquired with *little*, and *ſmall ones* not without *great*, labor; therefore are rich men apt to exalt themſelves as either above others, in parts, or the favor of God, both which are very great and dangerous *errors*, but difficultly to be eradicated.

Let

Let them not, therefore, miſtake *moroſity* for *grandeur*, and paſſion for greatneſs. It is better to ſubdue your Servants *reaſon*, as well as his *ſtrength* and diligence.

And thoſe, *who betake* themſelves *to the rich*, are to *comport with* their *follies*, impertinencies, and contumelies; and to *conceale* them. It is better they ſhould *love* their Maſters, but *by no means hate them*; or ſpeak evil of them behind their backs. Not *diſpute* their Maſters judgment; not *vy wit*, taunt or rally, with them; not uſe familiarity without leave; but to put on *patience*, when they put on a *livery*.

To admonish and reprehend is not an action of an Inferior; and an *affectionate diſreſpect obligeth not ſo much by its ſincerity*, as *it provokes by its ill example*; wherefore when you adviſe your Superior, do it ſo, as it may be accepted. And let not the Maſter refuſe to *hear* the advice of his Servant, tho he *follow it not*.

No man ever *miſcaried through exceſs of reſpect*; or was diſgraced for retaining a conſtant and proportionate ſenſe of his Patrons grandeur. Yet Patrons love not ſullen, melancholic, auſtere, grave, or ſilent, Servants.

A Maſter ought *not* to *divertiſe himſelf with* his *Inferiors*, nor make his Servants privy to his infirmities and failures; but if he do, the Servant muſt not preſume, nor heighten himſelf for it. But let him be ſecret, and faithful to him.

Let the Servant alſo know, that *it is harder to menage well his Maſters affairs then his own*; let him therefore be more careful. For he hath more temtations to negligence and diſhoneſty. Beſides his Maſters buſineſs is not alwaies

alwaies to be menaged the *best way*; but that he *likes best*.

Put your Servants to *employments proper for their condition*, years, capacities, &c. but never upon *unnecessary trouble*; for that is to *abuse*, not *use*, a Servant, and will cause them to hate you.

Those Servants justly expect to be *rewarded extraordinarily*, whose industry and diligence seem to merit it. (For *gratitude being the least of virtues, ingratitude is the most infamous of vices*; especially in a great person:) and this rewarding is so to be done, as the other servants do not resent it. That therefore is best done after some *signal service*. But beware of equalling all your Servants in your gifts, or rewards: for the discreeter and *Superior* hold it an affront to be equalled with the rest; and the *Inferior* made proud: but none more obliged then they, who catch mony thrown about in a solemnity, to render thanks to the Donor. Some there are, who defer their rewards till some festival, as *Christmas*, or *Easter*: But then the *day* is thanked, *not* the *giver*; and after you are accustomed to it, 'tis expected as *due*, and part of wages, not *kindness* and bounty.

It is better to be somewhat *sparing* then *liberal to a good Servant*; for as he grows full, he inclines either to be idle, or to leave you. And his murmuring you may govern by a seasonable reward.

It seldom happens that a *reconciliation* of Master and Servant is *sincere*; therefore return not to a service, whence you have been ejected.

In places which concern mony, employ not your *kindred*; nor use them as your Servants; for

for they will presume upon their condition, and you cannot with reputation break with them. And truly, if you be a single person, I cannot forbear to recommend to you a saying of a great Prelate; that a *Courtier at Rome ought to have* 1000. *Ducats rent*, 2000. *in his purse*, and be 1000. miles from his kindred.

CHAP. VI.

Of giving, receiving, and promising.

IT is *uncivil* and unfitting for *a man to oblige* another *to keep a promise disadvantagious* to him; or one made in mirth, passion, hast, unadvisedly, in civility, or compliment, or one obsolete; as also not to admit of a reasonable excuse for the failure of a promise.

It becometh *every man* to *promise nothing but what he intends to perform*: yet many, tho justly denied, are much displeased; for all men govern not themselves by reason. Insomuch that if a person desire to engage your indeavors in his business, if you shew him the difficulties, tho you promise your assistance, he commonly takes it for a denial, or a sign that you intend not seriously to befriend him. For these and such like reasons, the fashion now-a-daies is, to *give good hopes to all suiters*, and *to promise very freely* and largely. And they find thereby great advantage (as they think) for carrying on business. The performance is

some-

ſometimes hindred by unexpected caſualities; *ſometimes* a good and plauſible excuſe goes a great way; *ſometimes* the party ſuffers himſelf to be wheedled with good words. Yet 'tis ſo *ignoble* and dishonorable a thing for a man *to be worſe then his word*, that it never ought to be done. But this may he do; he may entertain all ſuiters with general or conditional promiſes, and fair words: and tho all men ought to look at effects, and not words; yet have good words a wonderful power (take heed of being fool'd by them) I ſuppoſe becauſe every one values himſelf, and his merits, at more then he is worth; and he is offended when that price is not ſet upon him, as himſelf thinks to deſerve.

At Court they are wont to promiſe and offer ſervice largely, eſpecially to thoſe, who are not likely to make uſe of them; but towards ordinary converſants they are more wary, becauſe better known.

Grant a Courteſy (if you intend it) *without much asking*, for that doubles it. To keep long in ſuſpenſe is churlish, and by long expectation the paſſion to the favor dies, and the courteſy is not eſteemed, nor thanks heartily given for it. *Monſignior Panfilio* (afterwards *Innocent X.*) in his Nunciature in *France*, and ever after was called *Monſignior-non-ſi-puo*. From his frequent uſe of that anſwer to Suitors. Do your favors *chearfully*, not as if they ſlipt through your fingers, or were ſtollen or wreſted from you. And do them *readily*, for the intreater ſubmits himſelf to the intreated; his modeſty therefore muſt be conſidered. *Non è coſa piu cara, che quella, che con prieghi ſi compra.* Do them

them also without considering whether they be *lost*, or likely to be *recompensed*; for a magnanimous and generous person looks not to receive as much again; for that is the courtesy of *Tradesmen*. Be not as the Barbarous King of *Madagascar* that demanded more for the cowes *he gave*, then his subjects for those *they sold*; for he said, that his good will and kindness was to be recompensed. And if you deny, do it with good words; as if you were sorry you could not pleasure him.

Be *not niggardly of that which costs you nothing*; as Counsel, *Countenance*, and the like. But beware of being *security*; rather offer to lend mony of your own upon others bond.

And by no means sell your Ceremonies, nor pay your creditors, friends, and servants with good words, looks, and smoak.

After a courtesy done, *if you upbraid it*, *you lose it*; one principal end of giving being to oblige the receiver to your self and interest. Neither too much undervalue, nor extol your gift; but rather diminish, and excuse, when you give: seeming pleas'd so small a matter stood in such stead, and was so well placed, and accepted; that you shall be ready to do greater service upon occasion; but when you receive a favor, rather augment it.

He is not ungrateful, who cannot, but who will not, repay; will not through malignity and evil disposition. Wherefore a generous spirit is satisfied, when the receiver declares his acceptance of the courtesy, and acknowledgeth the favor and honor; for that shews he hath a good mind to be grateful; if he were able.

After a courtesy received, be not in haste to return another;

another; for that shews you are not willing to be beholden, nor return a much greater, for that seems to reproach the smalness of the received.

Those *who* willingly *alwaies receive and never give*, or those who would alwaies give and never receive, (of which melancholic generous humor some few there are) are not much esteemed in conversation.

Towards other mens *Servants the custom of the Country is to be followed.* In many places the Master takes it ill if his Servant be considerably rewarded for what himself gives. But it is not so with us; where to lodg at a friends house is dearer, besides the inconvenience, then at a common Inne; and where what a friend sends, is perhaps a *present*, but not a *gift*; when the receiver paies double, *the value* to the Messenger, and *an acknowledgment* to the sender. However in all places in entertainment, great care is taken *the Servants be pleased*, for the tongues of idle persons are loos-hung.

If you desire a courtesy from one beholding to you, 'tis ingenuous *not to put him in mind of it*; least he think you tax him of ingratitude.

A *favor done to a man sinking*, or in any danger, *is* alwaies very *obliging*; both because it testifies *sincerity* without expectation of a return, and a *good opinion* of the receiver; to whom the giver *needs* not to be *favorable*.

Most *men do more for interest* either of gain, or friends, *then reason*. More for *favor*, then *obligation*. But mony, if well and discreetly applyed, seldom fails of its effect.

A man apt to promise is as apt to forget it.

CHAP.

CHAP. VII.

Of Prudence in acquiring employment, and preferment.

1. PRESUPPOSING, that a person, out of a good and sincere intention to serve his Prince and Country, desires to employ himself, or be employed, in such a condition; it is necessary, first, that he *avoid such hinderances which are contrary to*, and destructive of, *his design*. 2ly That he *use proper means to the compassing it*.

2. HINDRANCES are, 1. *Pride*, which renders him intolerable to him that should raise him; and tho to avoid this, such men as are most insolent toward their Inferiors, are most supple (even to baseness) towards their Superiors, yet is it very *difficult to conceale this vice* from any considering person; even because one of these actions betrayeth the other, both proceeding from the same lowness and *vileness of spirit*. Where it is, it renders its owner impatient of advice, admonition, contradiction, even in *his own* affairs; by which he becomes a prey to flatterers, despised of all good men, odious to all upon whose dues and interests he usurps, and unfit to be employed. 2. *Anger*, for what Prince desires to be served by, or chuse instruments out of, *Bedlam*? and if prudence consist in much *deliberation*;

liberation; *precipitiousness*, the daughter of *Anger*, is incompatible with it. If it be said that angry men are *good natur'd*; yet what discreet person will suffer such, and so many, *impertinencies*, to enjoy now and then a *little good nature*, *i. e.* so many storms to have sometimes fair weather? Who will be content to stay for a little reason, till the *choler* be scum'd, and the boiling ceased? *Two to one in all things against the angry man, was a saying of Cardinal Mazarine.* 3. So *following good companions* or intemperance, and *lewd Women*, discover secrets, render a man contemtible, and unuseful; for besides that strong Drinks and Tobacco fill the head with imaginations, hot headedness, jealousies, &c. when a man should hast to his employment, he must go to sleep, or to his Mistress. 4. He that is by nature *lazy* and *slothfull* ought not to intermeddle with public affairs; for tho in quiet and dull times he may serve well enough to pursue *formalities*; yet when any activeness, he fills up the room of a better person. 5. *Covetousness* is not so detrimental, as *Liberality* and bounty discreetly placed, are advantagious. But 6. there is nothing worse then an *unbridled young*.

3. He that would serve *God* as well as his *King*, and *save his Soul* as well as *make his fortune*, must beware of such temtations as are most frequent in that sort of life. Such are *Ambition*, *i. e.* desiring advancement for an evill end, or more then he deserves, or at unseasonable times, or too eagerly, or for his own private advantage, and not to serve the public. *Envy at others preferment*; with all the consequents of it,

it, hatred, detraction, faction, partiality and the like. *Adulation* or complacency with the Prince, or other great person in vitious, or unfitting, courses. And the like.

4. IT is *impossible to be preferr'd if not known*, and so *known* as *approved* also: and no man can reasonably be offended for being passed by, and neglected, if he use not rational means to make himself accepted. Such means are of many sorts. As

1. By *merit*; and that either by ordinary, or extraordinary, good service. 2. By *friends*, being introduced or recommended by such as are in favor and reputation with the Prince. 3. By *fear and terror*, being so considerable as that the Prince is glad for his own security to employ him. 4. By *flattery* and evil insinuations into the Princes affections.

5. HE that hath no other Introduction must *shew himself diligently*; that the Prince (who observeth more then he seemeth to do) may take notice of him; besides, there falls out frequent occasions of employing *him*, *that is present*; and a *constant attendance*, tho voluntary, is a *kind of service*. And, he that loseth a beginning tho not so considerable, loseth an introduction to greater matters.

6. THERE are *few of whose merits the Prince can* be a just and accurate *Judg*; because he is not witness to all the circumstances, &c. of their actions. Besides to know a man, requires much familiarity with, and observation of, him. But such precise knowledg is not requi-

site;

ſite; and a Prince may, with but a reaſonable obſervation, diſcern a *wiſe man* from a *fool*, and a *virtuous man* from *one* inclined to *thoſe vices*, which render him unfit for ſervice. But if a Prince be forc'd to ſee only with others eyes, and hear with others ears, he had need to be very wary; for thoſe are very *ſeldom indifferent* toward the perſon recommended; inform more frequently for their own intereſt, then the Princes. Wherefore a wiſe man beleives little, but keeps himſelf in ſuſpenſe till the truth be manifeſt.

He that is *choſen by the Judgment of his Prince*, and not by the recommendation of others, hath a great advantage; for if he prove well, the Prince is inwardly proud of his choice; and will certainly employ him further; for he looks upon him as his *creature*.

Wiſe and ſubtil *Princes ſeldom* prize or *advance* a *man wiſer then themſelves*, except in ſome caſe of great neceſſity. They are alſo commonly very wary of employing ſuch as are recommended by public fame; except it be in ſmaller matters.

Conſider therefore, what *employment you conceive moſt ſuitable* to your *Genius* and condition, *v.g.* whether War or Peace; Sea or Land-ſervice; action or advice; governing; or finances, and providing mony or neceſſaries. And endeavor to render your ſelf *very able* in that; tho' it is fitting alſo you ſhould not neglect other matters. Alſo diſrobe your ſelf (as much as you can) of all particular intereſt; and at leaſt prefer in your deſigns the advantage of your Prince and the public.

A ſmall *employment in youth*, or betimes, is much

much more to be valued then a great one in old age; for *Di coſa naſce coſa.* One buſineſs twiſts in another. And ſuffer not your ſelf (as much as is poſſible) to be out of poſſeſſion of doing ſomewhat. If you be, yet by continual preſentation of your ſelf, let it be known that you ſtay there ready to be hired.

It is good ſometimes to *ſue for an employment, tho you be ſure to miſs it.* For by that means, you ſhew your ſelf to imagine that you have ſome pretences to be conſidered. And your Superior, having once denied you, will be more ready to pleaſure you another time, for fear of diſcontenting you; eſpecially if you be a man of parts. But by no means put in for every thing, for that diſcovers your *Ambition*; and a conceit of your ſelf, that you are fit for every thing.

You *cannot be Maſter of what employment you pleaſe*; but your commendation muſt be, *well to perform that you are* actually *poſſeſs'd of.* In a *Comedy*, he that acts a *Slave* well, deſerves as much as he that perſonates a *King.* 'Tis a comfortable hearing, *friend come up higher.* Neither refuſe or contemn any reward or gratuity, how ſmall ſoever, your Prince beſtows upon you.

Deſign not upon what is not in your power. And remember that being to deal with other perſons, you muſt drive the nail which way it will go. Therefore be as indifferent as is poſſible. Your future gains alſo not being in your power, ſpend not upon the hopes of them: and remember, that expectation is alwaies greater then the reality.

7. HE

7. HE is happy that hath an opportunity given him to shew *signally his prudence and loyalty*. *Sejanus*, by one action, I know not whether generous or fortunate, of saving *Tiberius*'s life with the hazzard of his own, obtained that reputation, that he governed the whole Empire; and had almost settled it upon himself; through the great confidence *Tiberius*, otherwise a very jealous Prince, had in him. But these cases fall out seldom, and by the immediate Providence (as I may say) of Almighty God.

If you chance to do any *great action*, be sure to give the *glory* of it to the *Prince*; as indeed he, in some sort, deserves it: for you follow his *commands*, or *instructions*. Besides the *means*, and *opportunity* of all such are his only; and it was performed under his *authority*. Seem not to be willing to draw all businesses to your self; nor keep too great grandeur in house, followers, &c. for that gives ombrage to the Prince; as great titles are offensive to the Fellow-subjects.

Extraordinary service, if many ingaged in it, is counted a *piece of duty*, and seldom rewarded. Either because the Prince, pretending that he cannot gratify *all*, to avoid murmuring and emulation, will reward *none*. Or because those about him, if many others be to be considered, are likely to find the less share for themselves.

It was a saying of *Antigonus*; *first get power then good will*. Power is ability of parts, wealth, friends, employment; then good will and reputation by courtesy, civility, and other acts of prudent conversation; as also by drawing others

others by your intereſt. For you may then engage many unto you, and ſpread your roots and fibres a great way: eſpecially if by the reputation of Juſtice and bounty, you have procured you a veneration amongſt virtuous perſons. For by this they are aſſured, that they may ſecurely lean upon you, and run your hazzards.

And it is more deſirable *to be loved* then *honored*: this indeed is more ſplendid, but that is more ſafe; this is greater, that better; this is in the imagination, that in the heart, of others; from that proceeds peace with others, tranquillity in his condition, and a complacency in his own mind. Yet is love harder to obtain, requires a greater time, the acquiring of it is ſubject to many difficulties, which honor is not; and therefore make much of honor; which alſo carrieth a tincture of affection with it. Only remember what a great General ſaid. I deſire to honor my life not by other mens opinions, but my own actions.

8. BECAUSE more men are *drawn*, then *heaved*, up. And that amongſt ingenious perſons there is alwaies *emulation*, and amongſt *rivals* (and for all preferments ſuch there are) *envyings* alſo; which are great rubs; and difficultly ſurmounted or removed; endeavor to make a friend; who may give an *Antidote* againſt their *poyſon*; and by lending his hand raiſe you in ſpight of all the weight and preſſures they can hang upon you.

Friends are not eaſily made, and ſtill more difficulty amongſt great perſons; both becauſe they have fewer equals, and amongſt ſuch equals

quals emulation is frequenter then friendship; yet are they not ſo rare, but they may be procur'd. For long, eſpecially youthful, acquaintance; kindred and relation; ſympathy in affections; partaking in a common danger; or ſuch like, do reconcile friendship, but not frequently: nor are theſe means in every mans power, they are obligations by which Providence only tyes men together. But there are others alſo which are more ordinary; for you *inſinuate* your ſelf *into the affection* even *of a great perſon*, if you can ſhew him, that you are able to ſtrengthen, aſſiſt, and confirm him, in his eſtate; and be able by your parts, or other way, to recompenſe the favors you expect from him. But *mony* diſcreetly applied is a plaiſter that unites and ſoders all affections: nor is there any *Heart*, as well as not any *Caſtle*, that can reſiſt its battery, if rightly placed.

To *deſire wealth* for its own ſake, is low, ſordid, and proper only for them, who make the obtaining it their Profeſſion: but to deſire it moderately, in order to do more good, is unblamable. Even *Reputation* it ſelf is acquired, and ſuſtained by diſcreetly keeping and ſpending; ſo that it alſo is in a manner ſubſervient to wealth.

We *ſeldom* ſee that *wealth increaſeth in a family for three generations* together: perhaps becauſe that he, who comes into a plentiful fortune, having no occaſion to employ his parts and induſtry, grows lazy, and negligent, or at beſt betakes himſelf to ſome other affairs; or perhaps, becauſe men not knowing the difficulty in obtaining it value it not much; but rather look after the ſplendor of the World, whereunto rich men commonly

commonly engage and enter their Children; and for that reaſon live at the height of the reputation of their eſtate.

The Prudence to obtain wealth is generally conceived to be *cutting off ſuperfluous* or unneceſſary *expences*: but that is not all; for there is alſo required good menagery, or making your penny go further then another mans. But in this, Caution muſt be uſed, for many have bin ruined by buying good pennyworths.

In *making friends by mony* Prudence alſo is required, leſt you loſe *that* alſo. For it is beſt uſed upon an *exigent*; *occaſionally* rather then *frequently*; and *actually* rather then *conſtantly*; like a *wedg*, not like a *ſaw*.

Many can hurt who cannot profit. And the ill tongue of an *Inferior* many times harms more then that of an *Equal*; for it is eaſilier beleived, becauſe leſs ſuſpected. Therefore endeavor to keep a fair reputation with all perſons; with Superiors humble and compliant, not low and flattering; with equals grave, not moroſe; with inferiors courteous and fair-ſpoken, not ſullen or imperious. Conſidering, that no man is willing to own him, that is out of faſhion, as I may ſay, out of the good opinion of the World.

It was *more dangerous to offend Sejanus* then *Tiberius*. For all men raiſed from low condition are more jealous of affronts and contemts; which a natural and generous Superior is not: who interprets nothing to be contemt but what is *meerly* ſo, or done on purpoſe to affront; and nothing to be ſo, but what cannot well be conſtrued otherwiſe. To ſuch therefore, as *Sejanus*, you muſt carry your ſelf ſo, as not to

be hated by him; for you will find it hard to pleaſe both the Patron and him. Beſides you know not how long he will laſt; and it goes hard with a man of underſtanding and ſpirit, that *his good muſt depend upon two, and his ill upon one.*

If you *cannot be reconciled to a favourite, be* ſure to *tell your Patron that he is your enemy*; ſo his ill offices cannot hurt you.

It is unpardonable *fully to quarrel with them, who are* much *your Superiors*; for the thred breaks where it is weakeſt.

If you be ſo ill ſatisfied of any perſon, that you think not fit to pardon or bear with him any longer, yet let him not know ſo much; for the time may come when you ſhall have need of him. And if you reſolve to chaſtiſe him, diſcover it not, leſt you be prevented. But this is not to be uſed but in extremity, and towards perſons incorrigible. For, according to the rules of our moſt holy Faith, 'tis infinitely better not to revenge at all, but to paſs by offences; then which no man can ſhew greater wiſedome. And this is not very difficult if you ſtifle quarrels in the beginning. But there are ſome ſo wicked diſpoſitions, that nothing works upon them but fear; and he that lets them go unpunished, encourageth them in their evil courſes.

Whether you expect employment and preferment, or chuſe a private life, if you have any thing to loſe, *Endeavour to be in Reputation with your Prince* and Superior: and truſt not to your innocency, or wary living. For beſides, that he cannot want an occaſion ſome time or other to punish you, you know not what

what may happen, wherein you shall ſtand in need of him.

Much leſs preſume, that *your manners are undiſcovered*, or to commit any fault upon hopes of ſecrecy; for a good Judge will ſo entangle and hamper you, that you cannot eſcape. And if you be once ſuſpected, more ſuſpicions will be continually ſuggeſted againſt you. And even to have much ſuſpicion and little proof makes againſt you, for it is a ſign that you are more dangerous.

No *man can ſtand alwaies upon his guard*, but ſometimes he will faile and miſtake; happy he whoſe errors are in ſmall matters, that he need not great applications and much endeavor to get himſelf off the ſhallow. Nor can a man on a ſuddain foreſee the depth of a queſtion, or the conſequences of an action. Therefore when you doubt, or ſee not clearly, be wary, and take time. Many times ſmall miſtakes produce great evil effects; and great miſtakes ſometimes none at all; wherefore contemn no danger, how little ſoever it ſeem to threaten. Be vigilant; *Cavendi nulla eſt dimittenda occaſio.* It is much better to do ſo, then be beholding to your friend to fetch you off; for that is accounted equal to, if not greater then, a conſiderable benefit.

Give not much heed to thoſe, who would perſwade you to quit your employment; or pretend themſelves to be weary of buſineſs; have they not a mind to ſuccede you? or are they not like the *Fox*, that having loſt his own tail, would perſwade all the reſt to cut off theirs?

9. 'Tis not an unusual way to obtain preferment to shew a mans-self so considerable as to *fright his Prince* into compliance. In reason this should be an ill means, but experience shewes, that under lasch Superiors, or such as are under-hatches, it many times thrives well enough. Upon the same grounds proceed also those, who endeavor to make themselves necessary to their Prince; and so rivet themselves into his business, that they cannot be drawn out without tearing the piece.

But of such the *Prince is* alwaies *jealous*; and will at some time or other *emancipate* himself. He therefore that takes this course walkes upon a precipice, and the further he goes the greater is his ruine likely to be. The Count of *S. Paul* took his measures upon these grounds in *Lewis XI.* time. But he had to do with a Prince of extraordinary parts.

The *people* (upon whose recommendation many persons think to raise themselves) *guide not themselves by reason*, but chance; therefore he is not wise that strives to make himself their favorite, or forceth himself to gain their affection. For they will never do the like for him again, nor forgo the least of their profit for his greatest benefit. On the contrary, the Nature of the people and of all mean persons, is, alwaies to *value themselves*, as if all men were obliged to augment and better their degree: 'tis best therefore to deny them at first, when their desires are modest. For if you once grant, you must never after refuse, lest your former courtesy be lost; and to think to satisfy them is to give drink to an Hydropic. Yet, if occasion offer it self to be favored

voured by them; or if your virtue and good actions have procured their favor, neglect it not. For a *general plausibility* may stand you in great stead; besides that, it may be very advantagious by your good menagement to your Prince.

Popularity is one of the lowest and meanest sorts of *Ambition*; a refuge commonly of those who envy such as have prevented them in the lawful acquiring advancement by the favor of their superiors. And the thoughts of the people being meaner and lower then theirs, they are forced to do and say many things contrary to their own judgments and inclinations. Besides the people, being necessitous, measure all things by advantage, so that their favor is chargeable, and seldom any other then breath and air, except Religion be in the case.

If you arrive to any power, be very *wary how you tamper to change governments* (which is usually the refuge of necessitous persons.) For not being able to perform it your self, you must of necessity trust your cause and person to many foolish and open persons. Yet nothing more frequently ruins such designs then too much caution for security. For that requires longer time; and employs more persons about the principal business; and is subject to many more accidents.

In *court* have many *acquaintances*, but make a *friend* for advice and consultation *out of Court*, and one that is not likely to have any interest in your Patron.

10. THE service of a Prince is procuring that his *will and intentions be fulfilled*: for no

man esteems that (be it never so good) that is not according to his own desires. Such therefore as his desires are, such must they be whom he employs: for they are looked upon as only the Instruments for his compassing and bringing about his purposes.

Wherefore they, who seem most zealous to perform the Princes will in all things, without deliberation, or interposing their own judgement concerning the lawfulness or unlawfulness of them, seem to be in the plainest road to preferment. Yet divers of the wisest Princes have made even *that*, the criterion to exclude men from their favour; and retain such, as upon tryal were found constantly virtuous.

Princes usually more esteem one that is *Phil-Alexandros*, then one that is *Philo-Basileus*, that is, more one, that loves his person, then his state and condition, then his Nation, then the public; tho this is indeed the more honorable, and the other more easily counterfeited. But in reality *Princes have very few*, if any, *friends* to their persons; for they have no equals, nor familiars. for indeed few wise men will expose themselves to so much hazzard, nor set themselves as pales against the wind, but for their own advantage. Besides they know that if any difficulty happen, it is reasonable they should be deserted. Wherefore they ought to make much of those, who are truly *Philo-Basileus*, for there are too few of them, who are *sincerely* even *so affected*.

It is an action of very great Prudence to *carry even between adulation and sowreness*. Neither to be as the *Cook*, that aimes onely at pleasure; nor

nor as the *Physician*, who intends only health; but to mingle and ajust them together. Whilst we retain *Justice* and *friendship*, not to scandalize *Prudence* and *interest* is a difficult matter. Yet not impossible, for *M. Lepidus* kept to the end his authority with *Tiberius*, a very jealous Prince, as *Tacitus* observes.

Flattery and obsequiousnes is a more quick and ready way to advancement, then either durable or laudable. For when discovered to be such, it is contemtible, and afterwards odious. It is but lead that bends and plies every way; nor is he a man either of virtue or courage, that can condescend to make himself *universal Minister* to any one. Consequently he is neither faithful in his emploiment, when he eyes a greater reward; nor constant to him, when he spies danger.

Of *flatterers* there are two sorts. 1. *Bouffons*, whose cheif insinuation is to eat and be clothed. Who like the *Ape*, finding himself neither fit to carry burdens as the *Asse*, nor to keep the house, as the *Dog*, betakes himself to make sport. These are easily discovered, and their worst is not very dangerous. 2. The other sort are more *subtil*, gentile, and mischievous; whose designs are to *intrigue themselves into business*; to make fortunes, and get estates, or perhaps honors, by universal compliance. These, by observing the actions and discourses of their *pretended Patron*, discover his inclination, as *Hunters* do the haunts of wild Beasts, that they may easilier intrap them. It is their interest he should be *vitious*, careless, irregular, and extravagant; for by that means, they can more *easily withdraw* him from all

virtuous

virtuous persons, and ingross him to themselves: who have no other way to ingratiate themselves, but their ready compliance with all his desires. This they endeavor should pass for *affection* to his person; and they represent all other *advisers*, either as contemners of him; or at best as morose and of evil humor.

Therefore they *pretend to Idolize him*; to observe his counsels and commands as *Oracles*; not *to converse* with those he suspects; *to inveigh* against his enemies; *to make* him the head of their own Counsels; and themselves to be even in their particular affairs ruled by him; *to take* great content in serving him; *to praise* him immoderately before those who will be sure to inform him of it; to exaggerate every small favor received from him; and to dissemble the injuries.

They also are careful to new-name all his vices. Covetousnes they call Providence; jealousy, circumspection; Prodigality is generousness, &c. Then they compare him with others either of a contrary vice, if the man be hated; or of the same, if in any reputation. They feign also in themselves the same inclinations, sympathy, sentiments with their Patron. And often undervalue themselves in respect of him. They are also apt to praise him for what he hath not done, or extravagantly for what he hath done, glosing and varnishing all miscarriages, &c. and few there are who are not taken even with this one bait. For who is he that values not himself above his deserts, and thinks not all is his due which is given? In reality, the refusing or accepting of praise rationally and discreetly, is as great a trial of a wise

wiſe man, as the cupel is of ſilver.

No Maſter eſteems a Servant, of whom he hath no need; and that either for his abilities (of which few Maſters can judg) or becauſe he knows his ſecrets; this then being the eaſilier and ſecurer, is that way, which flatterers, and all thoſe who endeavor to make themſelves great by unlawful means, chuſe to walk in. And of all ſecrets, they moſt deſire to be privy to his vices, for by that means he becomes obnoxious to them.

In *Doing ill Offices* theſe flatterers obſerve, 1. to do them ſeldom. 2. To tolerate, if not confirm, the praiſes of him they deſign upon; leſt they be ſuſpected to have done it out of malice. 3. To pretend no ſmall or inconſiderable occaſion, nor their own concerns, but a public one only, and in defence of their Superiors. 4. To diſpoſe their words ſo, as they may ſeem caſual and unpremeditated.

Artis eſt celare Artem; they endeavor therefore by all means to be accounted ſincere and upright perſons; for they ſee that the fame of being crafty and ſubtil (which is the great skill they really pretend to) much retards, and impedes their buſineſſes. In general converſation therefore none more open and free; none ſeeming by their diſcourſe more noble and generous. But their confidence is in ſimulation and duplicity; which, becauſe of other mens evil dealing, they pretend is neceſſary.

They often pretend, and endeavor, to be *in eſteem with the Clergy*; eſpecially thoſe who make ſhew of greateſt ſeverity, and holines. And of ſo great force is the ſhew of Religion, that even an hypocrite is feared and reverenced.

renced. Hereby alſo they have conſiderable advantages; that they can decry all vices, even thoſe themſelves are guilty of; and can ſafely aſperſe thoſe whom they hate or fear; and unhappy are they, that fall into their hands.

11. PRINCES, when they have denied a favor, to one that importunately ſues for it, *are apt to ſuſpect that ſuch a one hates them* for the denial: and therefore afterward look not well upon that perſon. Wherefore *be not too earneſt* in your requeſts. And if your misfortune be to be denied, be ſure not to ſhew ſuch reſentment, as he may ſuſpect you intend him any harm. Rather ſeem to be content with any ſlender ſhew of reaſon he gives you; ſo you may obtain, if not this, yet ſome other favor.

But if you perceive his mind to be alienated from you, retire betimes; for a man falling is by every one thruſt downwards. Beſides all the miſcarriages and errors will be ſurely laid upon your ſhouldiers, notwithſtanding all your innocency.

Do violence to your ſelf rather then not conceal or diſſemble the injuries done you by your Prince or Patron. For ſhould you declare your ſelf unſatisfied, ſo far would he be from compaſſionating, or making amends, to, you; that upon the leaſt occaſion he will hate you.

FINIS.

ERRATA.

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